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# OPINION LEADERS' ROLE IN THE ESTABLISHMENT OF TWO ECOMUSEUMS
-
## THE ÉCOMUSÉE DE LA HAUTE-BEAUCE AND THE CROWSNEST PASS ECOMUSEUM

©

BY

Martine Caron

A Thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of Master of Arts in Recreation.

Department of Recreation and Leisure Studies

Edmonton, Alberta
FALL 1993

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# ABSTRACT

The purpose of this study is to describe the opinion leaders' role in the establishment of the Écomusée de la Haute-Beauce and the Crowsnest Pass Ecomuseum, in their first six years of existence. The purpose is also to obtain definitions of the ecomuseum from the community based on the seven characteristics developed by Georges-Henri Rivière, as well as to obtain definitions based on the four characteristics of an innovation.

This study shows two different situations in which the idea and the expression écomusée was used to empower a community and to give it a tool to contribute to its own cultural and economical development.

The study presents two case studies. The first one is the Écomusée de la Haute-Beauce, for the period extending from 1979 to 1985. The second case is the Crowsnest Pass Ecomuseum, for the period extending from 1986 to 1992. For each case, the themes addressed are the development and functioning of the ecomuseum, the social system, the opinion leaders, the definitions of the ecomuseum based on Georges-Henri Rivière's seven characteristics, and definitions using the innovation's characteristics. Afterward, the two cases are compared.

Most of the data were obtained through interviews using semi-standardized questionnaires. Documentary data were also researched to obtain information on the development and functioning of the ecomuseum. These documentary data also served to complement the data obtained through interviews. Content analysis techniques were chosen to interpret the data.

The evolution of the ecomuseum was influenced by the leaders' perception of the role of an ecomuseum as well as by their professional background. The presence or the absence of local opinion leaders was also important in the development of the ecomuseums.

In the Haute-Beauce case, cultural action led to the establishment of the ecomuseum. It put an emphasis on the cultural development of the region. In the Crowsnest Pass case, it was foremost an economic action. The ecomuseum was developed as a means to rejuvenate the economy of the region.

The leaders in the Haute-Beauce described their role as "animateurs" and consultants. They were "animateurs" since they led the community to a "prise de conscience" of its capabilities. In the Crowsnest Pass, leaders defined their role as being that of administrators. Their role was to give direction for the development of the ecomuseum.

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# CHAPTER ONE

## Introduction

Chapter One is an introduction to the study. The first section presents a general background. This is followed by the purpose of the study. The next section introduces the significance of the study followed by the definitions of terms which are used throughout the study. Then, the chapter explains the delimitations and limitations of the study. Finally a presentation of the organization of the thesis concludes this chapter.

## Context

Ecomuseums have been developed all over the world in the recent years. In Canada, they first appeared in Québec and then expanded to the rest of the country. This expansion has brought about many questions about the special nature of ecomuseums. Research is being conducted to produce better understanding of this phenomenon. Nonetheless, the écomusée and its expression, in constant evolution, remain to be discovered.

Some individuals have played a critical role in the establishment and development of ecomuseums. The underlying reasons which led them to establish an ecomuseum in their community are important. Their perspective was such that they believed it would respond to particular needs of the community. This study is an attempt to achieve a better understanding of the leaders' role in the establishment process. At the same time, it explores the perceptions which leaders and other members of the community may have following their experience.

Furthermore, this is the second of a series of studies on the Crowsnest Pass Ecomuseum. The first study, produced by Paul Altrogge (1992), ". . . explores the factors influencing th[e] provincial/municipal funding relationship in Pass historic resource development" (pp. 2-3) from 1963 to 1979. It examined the Alberta Government and Crowsnest Pass historic policies which led to the establishment of the Crowsnest Pass Ecomuseum.

## The Purpose of the Study

The purpose of this study is to describe the opinion leaders' role in the establishment and development of the Écomusée de la Haute-Beauce and the Crowsnest Pass Ecomuseum, for their first six years of existence. It is also to obtain descriptions of the écomusée and its expression by the community based on the seven characteristics developed by Georges-Henri Rivière and using the characteristics of an innovation.

## The Significance of the Study

This section discusses two elements. The first presents a discussion of the significance of the study with regards to the écomusée in relation to leisure. The second examines the potential applications of such a study.

### Conceptual

The study is significant for those involved in the leisure studies field since it presents leisure in its broader sense, that is, leisure as an expression of a group's culture. The following discussion explains the relation between leisure, culture, and écomusée where culture acts as a link between leisure and écomusée.

For this discussion, the definition of culture developed by the School of the Theory of Culture Patterns is selected among others because it incorporates elements which are judged essential. The definition is as follows:

> Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture system may, on the one hand, be considered as products of actions, on the other as conditioning elements of further action. (qtd. in Gould and Kolb, 1964, p.670)

A brief analysis of this definition extracts the essential elements. First the patterns of and for behaviour may be explicit or implicit, that is, some of them are distinctly manifest while others are not clearly stated, they are implied. The explicit patterns are known by anyone and can be shared with outsiders of the particular culture. The implicit patterns cannot be verbalized and circumscribed. They are known and accepted but no one can explain them.

These two types of patterns find echoes in the levels of culture developed by E.T. Hall (1983). He stipulates that there are three levels of culture. The technical is the first level. The culture of a group is expressed through words and symbols, and outsiders are invited to share the culture. This level refers to the explicit patterns of behaviour. An illustration of this level can be the cross used in the religion of Christianity. Hall (1983) defines the second level as private. This level of culture is also expressed by words and symbols but is restricted to the group. It is not open to outsiders. An example of this level can be the Christmas celebration. The third level is the fundamental one.

At this level, the culture is no longer expressed through words. It is omnipresent and it is in the "it goes without saying" category. This level refers to the rules, beliefs and customs known by all and taken for granted. The implicit patterns relate to this third level of culture and it is the most important. It holds the group together. The culture is deeply entrenched in every individual because its origins are in the individuals themselves through the selection process (explained hereafter).

Another consideration of the culture definition is that behaviour is acquired. The means by which it is acquired is through symbols to which are attached ideas and values. The symbols condition behaviour and transmit ideas and values.

Furthermore, there is a process of selection. The selected ideas and values to be transmitted form the tradition. A generation chooses significant ideas and values, in other words symbols, to transmit to the following generation. This represents the "core of the culture".

Finally, the notion of time is important in culture. As Gould and Kold (1964) observed, ". . . culture system may, on the one hand, be considered as a product of actions . . ." which implies the notion of past and ". . . on the other as conditioning elements of further actions . . ." which suggests the idea of future. Thus, culture is shaped by past actions and will also shape future actions.

This brief analysis of culture has suggested that there are three levels of culture. The first level is explicit and can be shared with outsiders. The second one is also explicit but is restricted to a group while the third one is implicit and is exclusive to the group. The culture is formed by acquired behaviour transmitted through symbols to which are attached ideas and values. These, to be transmitted to future generations, are selected based on their significance for the group. Culture evolves over time since it shapes future actions as much as it is shaped by past actions and can thus can serve as a link between leisure and écomusée.

Leisure is a way for people to manifest their culture. Dumazedier (1967) in his book Toward a Society of Leisure states: "Leisure is the expression of a whole collection of man's aspirations on a search for a new happiness, related to a new duty, a new ethic, a new policy, and a new culture" (p. 236). Leisure impinges on every realm of life. It implicitly expresses ideas and values attached to a culture. Leisure may vary over time based on the process of selection but will always reflect the culture. Thus, leisure always expresses the culture of a group. It shapes it as much as it is shaped by it. Studying the leisure of a group implies studying its culture because leisure is a fundamental expression of culture.

The écomusée, in its essence, is also related to culture. It is concerned with the heritage, the artifacts, the built and natural environment of a group which reflect its culture. In this sense, it will also be concerned with the leisure of a group since it too reflects its culture.

This study also provides a definition of the écomusée concept from the perspective of the diffusion of innovation field of study. It considers the écomusée as an innovation. This framework allows an emphasis on dimensions of the concept and its expression which have not yet been explored in the literature.

### Applied

This study is significant for researchers and practitioners who seek to have a better understanding of the écomusée as a planning tool for community development. The écomusée as a tool can be used to involve the community in the process of its development. This study shows, from two different experiences, how the écomusée concept was used to empower communities and give them tools to contribute to their own cultural and economical development.

Furthermore, this study has significance for researchers interested in opinion leaders whose role is essential in the development of new ideas in the community. They are regarded as models by the followers who attempt to copy or adopt the ideas promoted by leaders. Moreover, the leaders exemplify the norms of a social system. Thus, opinion leaders can serve as indicators for anyone interested in the analysis of a social system.

## Definition of Terms

To ensure uniformity throughout the study, general definitions will be used. Other terms which are more specific will be defined as they arise.

For this study, there is a distinction made between the idea "écomusée" and its expression "ecomuseum". To ensure a clear comprehension, the French spelling "écomusée" will be used for the idea. Its English parallel "ecomuseum" will mean the expression of the idea. Écomusée as an idea is a way of thinking, a way to view the world. Ecomuseum as an expression is something tangible, it is an instrument, a tool the community can use. It is to be understood that the distinction based on the spelling of the term is applied to this study, but in the literature the distinction is not always established. Furthermore, it is understood that in the Haute-Beauce case, the term "Écomusée" with a capital "e" will represent the organization.

Écomusée: ". . . both a concept and an approach to cultural-historical preservation. [The] écomusée assumes the functions of research, conservation, exhibition and involves a coherent grouping of natural and cultural elements which are representative of the lifestyle of the work and existence of the people within it." (Rivière, 1978, p. 3)

Ecomuseum: ". . . a didactic instrument, designed to build heritage awareness, not for a *public* but for and by a *community*." (UNESCO, 1985, p. 182)

Innovation: ". . . an idea, practice, or object that is perceived as new by an individual or other unit of adoption." (Rogers, 1983, p. 11)

Opinion leaders: ". . . individuals from whom others seek information and advice." (Rogers, 1962, p. 16)

Change agent: ". . . an individual who influences client's innovation decisions in a direction deemed desirable by a change agency." (Rogers, 1983, p. 312)

Social system: a system ". . . constituted by the interactions of a plurality of individual actors whose relations to each other are mutually oriented (i.e. are defined and mediated by a system of culturally structured and shared expectations)." (Gould and Kolb, 1964, p. 670)

Traditional norms: a social system with traditional norms as defined by Rogers (1962), is characterized by:

a) a relatively low degree of technological development,
b) a relatively low level of education and literacy,
c) a relatively low level of cosmopoliteness,
d) a ". . . lack of economic rationality" (Rogers, 1962, p. 61),
e) a low degree of empathy.

Modern norms: a social system with modern norms as defined by Rogers (1962) is characterized by:

a) a more complex and technological development,
b) a higher value for science and education,
c) a more cosmopolitan type of communications,
d) a more economic rationality,
e) a more empathic attitude.

Three characteristics are used in this study to describe the social system:

Technology: this refers to the degree of technological development in the industries of a social system.

Education: this refers to the level of importance given to education by the people of a social system.

Cosmopoliteness: this refers to the degree of information going in and out of a social system.

## Delimitations

This study is delimited to two ecomuseums, the Crowsnest Pass Ecomuseum and the Écomusée de la Haute Beauce. It is also delimited to a specific time period for the description of the opinion leaders' role. For the Crowsnest Pass the period is from 1986 to 1992, and for the Haute Beauce the period is from 1979 to 1985. These periods serve as guidelines; each may vary by one or two years.

The focus of the study is on the opinion leaders within the communities. The study presents only the opinion leaders who have been identified by key informants and other leaders, and who have influenced both the development of the écomusée concept and the establishment of the organization in the community.

The study recognizes the important work done by the Crowsnest Pass Historical Society in the development of the Crowsnest Pass Ecomuseum. However, it is not included since its work has been primarily influential before the time period covered by this study. Many other people have merit in the development of the two ecomuseums. Nonetheless, they are not included because either they were not involved in the time period defined for the study or, they did not have an opinion leader's role.

## Limitations

Four elements have imposed limitations and thus affected the study. The first was the inability of the researcher to interview some individuals in each ecomuseum who would have provided further information valuable for the study. The second element was that three interviews have not been tape recorded. The data collected from these interviews are not as comprehensive and accurate as the data collected from the recorded interviews since all depended on the ability of the researcher to take notes. Moreover, since the researcher had to take notes, it limited her possibility to probe during the interview, thus she did not obtain as much information as in the taped interviews. Patton (1990) expresses this concern.

> In addition to increasing the accuracy of data collection, the use of a tape recorder permits the interviewer to be more attentive to the interviewee. The interviewer who tries to write down every word will have a difficult time responding appropriately to interviewee needs and cues . . . In brief,

> the interactive nature of in-depth interviewing can be seriously affected by the attempt to take verbatim notes during interview. (p. 348)

The third element was the limited time the researcher had to consult written documents located in the Écomusée de la Haute-Beauce. The Écomusée de la Haute-Beauce offers an extensive resource centre and the researcher was unable to read some of the documents that may have provided useful information because she was on site for a limited time.

Finally, the last element which may have affected the methods and the results of the study was the language aspect. Each case involved a different language: French or English. The collection of data was performed in both languages, which implied that the interviews were conducted in the interviewee's mother tongue. Sometimes the researcher was asked to clarify the questions. Between two interviews, some clarifications or at least close explanations were possible when it was in the same language. However, the explanations given in one language can differ than the ones given in another language because in the translation, although the researcher strived to provide similar information, some ideas may be altered. This can then have an impact on the answers.

Furthermore, the term "leader" which does not have an equivalent in French may have influenced the results. The use of this term in the Haute-Beauce case may have conveyed a different idea than when it was used in the Crowsnest Pass. Thus, this may have affected the results. Also, the seven characteristics suggested by Georges-Henri Rivière were developed in French and some metaphors used in these characteristics may not have the same significance in both languages. For instance, the characteristic "miroir" is a meaningful metaphor in French but translating this term by "mirror" in English does not necessarily convey the same idea. Thus, the fact that these characteristics have been used in both languages may have affected the results.

## Organization of the study

Chapter Two outlines the background information and the conceptual framework of the study. This background traces the evolution of the museology field. In tracing the movement of traditional museology to ecomuseology, a discussion presents the factors which led to the development of the écomusée idea. Examples of ecomuseum applications throughout the world are introduced. The conceptual framework is then described. First, it develops elements related to the écomusée perspective. The écomusée's seven characteristics suggested by Georges-Henri Rivière are detailed. The two types of ecomuseums as elaborated by Hugues de Varine are then discussed. Secondly, the conceptual framework deals with the nature of innovations. Four components form the essence of this section. First, the idea of innovation is defined both generally and then specifically as it applies to this study. The second component is a discussion about the opinion leaders. The third component is a discussion about the change agent. Finally the social system, the fourth element, is discussed.

Chapter Three describes the methodology used. First the problem and subproblems of the study are presented. Then follows a description of the research methods used, the data collection procedures and the data analysis.

Chapters Four and Five contain the two case studies, the Haute-Beauce case and the Crowsnest Pass case. Each case is divided into eight sections. The first section provides a geographical description of the area studied. The next section gives a brief history of the region and a demographic profile of the community. Then the development and functioning of the ecomuseums are presented. The subsequent section describes the social system. The fifth section introduces the opinion leaders involved in the establishment of the ecomuseums during the period covered by the study. Their role and perceptions of their ecomuseum are discussed. The sixth and seventh sections examine the people's perspective of their ecomuseum based on Rivière's seven characteristics and innovation's characteristics. A final section gives a summary of the cases.

Chapter Six compares the two case studies. It outlines the differences and the similarities in the implementation of the ecomuseums, the social system, the opinion leaders, and the definitions attributed to the ecomuseums.

Chapter Seven summarizes the study. It draws conclusions and develops implications for further research.

# CHAPTER TWO

## Background and Conceptual Framework

This chapter is divided in two parts. The first part provides background information on selected developments in the museology field which led to the ecomuseology. The second part describes the conceptual framework used for the study.

## From Traditional Museology to Ecomuseology

This part examines recent developments in the field of museology leading from traditional museology to ecomuseology. In an attempt to better understand the écomusée concept, several examples will be presented. The first section introduces the critiques made about the traditional museology. The second section explores the different influences leading to the new museology movement. Finally, several ecomuseums are described.

### The Traditional Museology

There has been a movement for the past fifteen years in the museology field that has brought new conceptions about the museum's role in society. Traditionally, the museum's functions were collecting, classifying, preserving, exhibiting and interpreting objects.

> Consideration has been given only to the "heritage" of objects, regarded as ends in themselves. The museum was there for the objects and the public was authorized . . . to contemplate these objects without touching them and often without understanding them. (de Varine, 1976, p. 131)

Museums had become more concerned with the objects rather than with their public. Their social responsibilities ranked second. Also, it had become more a question of prestige to visit museums rather than a question of acquiring knowledge and of understanding the objects exhibited.

Likewise, Peter Vergo (1989), discussing the field of study rather than the institution, expresses his concern toward the "old museology" where there is more emphasis on the "museum methods" than on its purposes. This old or traditional museology has produced a large body of literature on methods and techniques related to conservation, categorization and exhibition of objects. Other topics commonly studied were the administrative or financing concerns of museums. Essentially, ". . . museology has in the past only infrequently been seen, if it has been seen at all, as a theoretical or humanistic discipline" (Vergo, 1989, p. 3). Too rarely has the museology field studied for instance the implications of ". . . the intellectual or political or social or educational aspirations and preconceptions of the museum director, the curator, the scholar, the designer, the sponsor" (Vergo, 1989, p. 3) of an exhibition. That "the very act of collecting has a political or ideological or aesthetic dimension . . . cannot be overlooked" (Vergo, 1989, p. 2).

Pierre Mayrand (1985) argues similarly in his article The New Museology Proclaimed where he recognizes that ". . . radical transformation of the aims of museology, and . . . profound changes in the thinking and attitudes of the museologist "(p. 200) are needed. According to Mayrand (1985) there are major causes which brought dissatisfaction toward the traditional museology.

> The cause must lie in the museum establishment's delay in coming to terms with a number of contemporary, cultural, social and political developments. To this must be added what we see as the cumbersome and uncommunicative nature of the bodies which represent it[1], and also, of course, the underlying context of world crisis and re-evaluation of all human endeavour. (p. 200)

It seems that, as much as some of the causes rest in the field itself, there are causes which can be attributed to a more global situation. It is not only the museology field which undergoes a re-evaluation but "all human endeavour" (Mayrand, 1985, p. 200).

Thus, as much as the traditional museums were criticized for neglecting their public, the traditional museology as a field of study has focused on methods and techniques. These deficiencies along with a global movement of re-evaluation led to the development of a new museology.

## The New Museology Movement

It is difficult to trace the actual starting point of the movement. André Desvallées (1991) expresses it clearly when he proclaims that "notre muséologie n'est apparue nouvelle que dans la mesure où la muséologie avait veilli" (p. 10). This implies that there is not really a new museology. It is actually the same museology which has evolved over time. Moreover, far from being a neologism, this new museology movement is a sort of return to the sources. It is what museology should have always been (Desvallées, 1991).

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[1] Mayrand refers here to the work of Jean-Pierre Laurent, "Des choses ou des gens: La réalité muséale en France", MNES INFO . . ., Bulletin d'information No. 1, July 1984, p. 1.

Desvallées (1991) then stipulates that there are many influences coming from around the world. In the United States, in 1967, neighbourhood museums emerge. Before that, there has been the development of open air museums in Scandinavia. Perhaps the movement can also find some of its origins at the international level, in 1972, with the Convention in France **Musée et environnement** or with the **Table ronde** in Santiago. Following the propositions presented at this **Table ronde**, the "Casa del Museo" emerged. The objective of this project was to". . . trouver des solutions à la crise que le musée établi traversait, et qui propose des alternatives orientées vers la construction d'un nouveau musée, tel que le musée intégral" (Arroyo Quan, 1991, p. 14). In 1984, at the first **MINOM** (Mouvement international pour une nouvelle muséologie) conference, the work performed by this type of museum, "musée intégral", is recognized as part of the new museology movement because of the similarities in their objectives. In Mexico, this museum is seen as ". . . un instrument, un moyen et un générateur de la transformation sociale pour le développement, à l'intérieur d'un contexte muséologique d'avant-garde, sans perdre de vue ce que signifie le musée et ses fonctions" (Arroyo Quan, 1991, p. 15). It emphasizes the social responsibilities of the museum to contribute to the development of a community. It is an attempt to integrate the museum in a community as a means for development.

Furthermore, the creation of **MINOM** in itself could claim to have had influence on the movement. The "Declaration of Québec" adopted at this meeting in 1984 " . . . reaffirms the social mission of the museum as a new point of departure and the primacy of the function over the traditional museums functions" (Mayrand, 1985, p. 201). In other words, the primary concern for museums becomes the development of a community. It involves the community as an actor which learns about itself, critically analyzes its situation, and takes actions to protect, change and improve different aspects of its social, cultural, economical or natural environments. It is in this context that the ecomuseology has emerged.

## The Ecomuseology

The ecomuseology phenomenon is first a term with its idea. The term écomusée was coined in 1971 by Hugues de Varine. He describes the circumstances leading to this term in his article "L'Écomusée". In the spring of 1971, Georges-Henri Rivière, Serge Antoine, Conseiller du Ministre de l'environnement, and de Varine had met to discuss about the organizational details of the **9ième Conférence Générale du Conseil International des Musées** planned for August.

> Parmi les sujets abordés figurait la teneur du discours que le Ministre-Maire devrait prononcer. Georges-Henri Rivière et moi-même souhaitions vivement que, pour la première fois dans une conférence internationale de cette importance, un homme politique de premier plan lie publiquement le musée et l'environnement. . . .
>
> Finalement, par manière de plaisanterie, je dis "ce serait absurde d'abandonner le mot; il vaut mieux changer son image de marque . . . mais on peut essayer de créer un nouveau mot à partir du musée . . ." Et j'essayai diverses combinaisons de syllabes à partir des deux mots "écologie" et "musée". Au deuxième ou troisième essai, je prononçai "écomusée". (de Varine, 1978, p. 29)

The author, although considering the term "écomusée" vague, thought it could offer new perspectives to develop a new kind of museum. This museum would take into account ". . . un environnement global de l'homme et associ[erait] le public à la connaissance et à la défense de cet environnement" (de Varine, 1978, p. 30).

There are three fundamental ideas involved in the term: the territoriality, the education and the continuity. First, "*[t]erritorialité* [italics in original] est le maître-mot en écomuséolgie" (Bellaigue-Scalbert, 1984, p. 40). This idea of territoriality presupposes three elements: the place, the people, and the things. The place is the scene where all human activities are performed. The people have a reciprocal relationship with their place; as much as they are shaped by the place, they shape it. "[I]ls l'ignorent dans une sorte d'intimité physique, instinctive, en le connaissant de manière sensible et intellectuelle" (Bellaigue-Scalbert, 1984, p. 40). Hence, the place has an emotional sense. It is not delimited by physical boundaries, it is defined by the emotional and historical attachment of the people to a particular region. They bear it in themselves, in their memory and in their feelings. A place is made of people. A place takes a time to build and is in constant evolution. To become part of a place, people need to invest time and energy. They develop a kind of connivance among themselves which is perceptible to outsiders but does not make them belong. The place is defined from the inside, by the people which select the content and the shape of a place. The things: buildings, sceneries, objects and collective memory are the focus which guide the ecomuseologic action to portray the complexity, the differences of the community identity (Bellaigue-Scalbert, 1984).

The second fundamental idea is that of education. "La spécificité de cette formation est de se situer dans un contexte particulier, soit celui de la mise en évidence des problèmes essentiels que pose la culture industrielle à l'homme contemporain" (Bellaigue-Scalbert, 1984, p. 41). The objective of the education is to provide the community with a knowledge about the complexity of its milieu so that it will be in a position to alter any situation it may wish. This concept of education brings the third idea: continuity.

A bond is formed between the past and the present. Using the past as a comparison bench, the present is analyzed (Dalibard, 1984). This analysis can guide future decisions. Moreover, the present is a reflection of the past. It is important to be cautious in this affirmation since the intention is not to reproduce the past. The present possesses its own economic, social and cultural aspects. However, the past has influenced and shaped the present. There lies the notion of continuity. From a particular situation, people have acted to change the situation. This new situation has its roots in the past situation and will help in the shaping of a future one. So, built on the past, the present shapes the future.

Although the term écomusée was coined in 1971, the idea started to develop prior to that. Georges-Henri Rivière has led the way. In 1967, in France, he created an adaptation of the Scandinavian open-air museum by leaving the buildings in their former place instead of transporting them to an artificial site and restoring them to their former condition. These museums were developed in the context of the French Regional Nature Parks. François Hubert (1985) describes the goal of these museums as ". . . to offer all-round education, not just dealing with cultural practices or architecture but also with the relations between man and his environment" (p. 186). The idea of grouping human and natural sciences was born.

A second project which was based on the same idea and which did not use the term écomusée, is the Regional Natural Park of the Landes de Gascogne created in 1968 in France. It strived to attain the same goal. In 1972 it was recognized as an ecomuseum (Moniot, 1973).

This term was applied for the first time to a field experiment in France at Le Creusot-Monceau-les-Mines, in 1972. Marcel Evrard (1980), assessing the development of this ecomuseum following seven years of operation, explains that the goal was to give to the population a tool ". . . which would enable them to understand and control economic, social and cultural change" (p. 227). To achieve this, the Museum of Man and Industry (the only cultural project of the community) was integrated to the community. The museum boundaries were those of the community. As such, any object was inherently part of the collection. There was no more question of acquisition ". . . since everything existing within its geographical areas is already at its disposal" (de Varine, 1973, p. 244). The population became the actor. It possessed the museum and its collection, it lived in the museum, it actively participated in its management and in the research work.

The experiment in Le Creusot stimulated reflection on the features for the modern museum. It also stimulated the creation of a series of other similar projects.

The Écomusée de Saint-Quentin-en-Yvelines was born from a desire to ". . . amener la population à comprendre le milieu où elle vit et d'abord à répondre à ses besoins" (Meurand and Blanc, 1979, p. 84). This ecomuseum was particular in the sense that it was located in an urban setting and its territory was a new city. In France, it was the first time an ecomuseum was developed in an urban area. This new city, located in the suburbs of Paris, was formed by a reunification of old communities of the region. The railway was the central theme of this ecomuseum. It was through the ecomuseum action that global comprehension of the milieu was achieved. The ecomuseum provided a picture of the life of the railwayman through which the buildings, the lodging, the technologies, the economic and social transformations were to be understood.

Other projects developed around the world. In Mexico, for instance, although the term was not used, the concept developed, "musée intégral", was similar to the écomusée concept. The "musée intégral" is an instrument for and developed by a community to contribute to its social development based on the comprehension and appreciation of its cultural heritage (Arroyo Quan, 1991). In 1973, an experimental project, "La Casa del Museo", born from the propositions of the Santiago **Table ronde**, was initiated. Seven years later, it proved to be beneficial in many ways. First, it confirmed the accuracy of the new methodology developed through the project. Secondly, it asked for the participation of the community in the problem solving process and this community accepted it. Thirdly, there was an awareness and valorization of the cultural heritage not for its commercial value but for its cultural value. Fourthly, the community actively contributed to the development of a collection which is now made out of simple but significant objects. Finally, the community developed a "sentiment d'appartenance" toward its museum (Arroyo Quan, 1991).

In the Guadeloupe, a project started in 1976 ". . . was inspired from the start by the desire to conduct a comprehensive cultural project conceived by and for the public at large, with a view to laying the basis for the future ecomuseum" (Collomb and Richard, 1982, p. 109). Decisions related to the economic situation and the social structures have had an impact on the culture and identities of Negro and Creole societies of the Island. The population was excluded from the decision-making process. With the **Inventory of Popular Arts and Traditions of Marie-Gallante**, there has been ". . . an attempt to involve a population in the recognition and development of its own culture, through which it may perhaps finds its future identity and help to define a type of development corresponding to its aspirations" (Collomb and Richard, 1982, p. 109).

The ecomuseum also developed in Canada. The first began in 1978 in Québec with the Écomusée de la Haute-Beauce. This project put emphasis on the community approach developed by Hugues de Varine (Mayrand, 1984a).

In 1978, Hugues de Varine identified two tendencies emerging after seven years since the official birth of the idea and its institution. On one hand, there were ecomuseums born from the coming together of two kinds of museums, the open-air museum and the neighbourhood museum; the natural and social aspects reunited. In this type of ecomuseum, the local population is considered as study subject but also as participant in an "action éducative". On the other hand, there was the kind of ecomuseums modeled after the Le Creusot-Monceau-les-Mines experiment which adopted an evolutive definition and allowed the ecomuseum to adapt to the needs and priorities of the community. Furthermore, its primary function was to be an instrument for community development. In this type of ecomuseum, the role played by the community becomes crucial. The population is not just an object of study but becomes an actor within the action (de Varine, 1978). (see also p. 25)

Moreover, René Rivard (1985) describes eight features which make the ecomuseums in Québec different from those in France. First, not only is the community considered important, its participation is also actively encouraged. As a result, the level of participation is surprisingly high. Secondly, there is a financial participation of the community along with its voluntary work. Thirdly, there is no distinctive scientific group. Locals and professional researchers are part of a same committee. Fourthly, the ecomuseums, especially the one in Haute-Beauce, offer courses in popular museology. They have helped to decrease the misunderstandings related to museums and have provided the local community with a stronger confidence about its own abilities and developed skilled workers. In the fifth place, the ecomuseum is primarily concerned with the community's collective memory. In the sixth place, it empowers the community to rename its territory according to its own desire and also to redefine it. Seventh, the community attaches importance to the keeping of projects at a level which is compatible with the people's desire. Finally, in the eighth place, close collaboration is sought between the ecomuseums and other organizations involved in aspects related to economics, heritage or popular education development. These exchanges are staged from the regional up to the international levels.

Since the Haute-Beauce experience, the "Association des écomusées du Québec" published in 1987 a guide which lists six ecomuseums: Écomusée de la Haute-Beauce, Atelier d'histoire Hochelaga-Maisonneuve, Écomusée des Deux-Rives, Écomusée de la Maison du Fier-Monde, Écomusée de la Vallée de la Rouge, and Écomusée de Saint-Constant (Drolet, 1987).

There are also projects being developed in other parts of the country. There is the Cowichan and Chemainus Valley Ecomuseum. In the mid 80's Heritage Canada, British Columbia Heritage Trust and five levels of regional government on Vancouver Island agreed about developing an ecomuseum. The goal was to experiment this new museology philosophy while working on the economic development of the region. They used the ecomuseum as an instrument for regional planning (Wood, 1991). There is also the Crowsnest Pass Ecomuseum which was created around the same time and pursued two purposes. One was ". . . to promote the phased development of restoration and interpretation of the historic and coal mining corridor of the Crowsnest Pass" (Tremaine, 1989, p. 10). The second was ". . . to promote continuing economic growth in tourism and related industries" (Tremaine, 1989, p. 10).

This brief explanation of the evolution in the field of museology has shown the new tendencies. Ecomuseums seem to respond to a need. They are still young and many alterations will probably occur in the coming years. However, in some instances, they have proven themselves and will hopefully continue to do so.

## The Conceptual Framework

The second part of this chapter describes the conceptual framework. It derives from two areas of study. On one hand there is the écomusée which has been the focus for some time now in the field of museology and about which a body of knowledge has started to develop. On the other hand there is the diffusion of innovation area that has already been the object of an array of research and has been used in many disciplines like anthropology, sociology, education, communication, or marketing. From these two fields of study, components are drawn to construct a framework. A first section presents the components of the écomusée perspective. A second section deals with the elements of the diffusion of innovation perspective.

### Écomusée

As explained earlier, the ecomuseum term found its roots in France. Two predominant researchers have contributed to the sophistication of the concept. Georges-Henri Rivière, who is considered "the Father of the Écomusée", has actively contributed to the development of the concept and of its expression. As previously indicated, his implication started with the establishment of the French Regional Natural Parks. Then, through analysis and observations of different experiences in the field, he found that some characteristics were common to each of them. He then arrived to what is known as "the evolutive definition" (Rivière, 1985). In this definition, he suggests that even if the concept as well as its expression are in constant evolution, common features seem to prevail. The écomusée is like a mirror the community can hold up to view itself ". . . to discover its own image, in which it seeks explanation of the territory to which it is attached and of the populations that have preceded it"(Rivière, 1985, p. 183). Through this mirror, the tourists can also have a greater understanding and respect for the industry, customs and identity of the community they are visiting. Secondly, ". . . it is an expression of man and nature. It situates man in his natural environment" (Rivière, 1985, p. 183). It is a reflection of the relationship that man has established with his surroundings. It can show the vulnerability of the man before the forces of nature or the way man makes profit out of what nature offers him. Thirdly, it is an expression of time. It offers explanations of the past but also offers a vision of the future. These explanations go back as far as prehistoric times, lead up to the present time and open a door to the future. At this point, the ecomuseum's role is to inform and analyze. It does not have a decision-making role. In the fourth place, ". . . it is an interpretation of space - of special places in which to stop or stroll" (Rivière, 1985, p. 184). These places can be a testimony of past actions or they can be safeguarded because of their natural beauty and call for relaxation and meditation. Their interpretation rests on the values attributed by the community. In the fifth place, it is a laboratory. As such, it becomes a place where research is conducted and where the population takes an active part. It furthers the development of specialists and cooperates with outside research centres. In the sixth place, the écomusée involves the concept of conservation. At its expression level, it becomes a conservation centre to preserve the natural and cultural heritage of the community. In the seventh place, there is the idea of education. In that sense, the ecomuseum can be compared to a school ". . . in so far as it involves the population in its work of study and protection and encourages it to have a clearer grasp of its own future" (Rivière, 1985, p. 184).

The second important contributor in the field, Hugues de Varine, has distinguished between two types of ecomuseums. They were briefly explained earlier and we now provide a more comprehensive definition of each type.

The first type is reflected in the ecomuseums born of the implementation of the French Regional Nature Parks which were inspired by the Scandinavian museums. This French adaptation is particular as it:

> utilise l'espace naturel et l'habitat traditionnel, ainsi que les problèmes contemporains, dans une perspective globale, sans en déplacer les éléments qui conservent ainsi leur contexte normal. Elle s'adresse enfin à un public national que l'on cherche à "se concilier" avec son environnement. Elle tient compte, dans une certaine mesure, de la population locale, considérée à la fois comme sujet d'étude (au même titre que les objets et les sites) et comme public privilégié de l'action éducative. (de Varine, 1978, p. 31)

Thus, two aspects characterize the first type of ecomuseum. First, this ecomuseum is intended for a national public. Its aims go beyond the territory it covers. It is developed in a way susceptible to attract visitors. The second aspect is that the local population is considered, on one hand as a subject of study in the same way objects and sites are, and on the other, as a public for educational action.

In addition to these characteristics, this type of ecomuseum is usually initiated by a Government agency or an official body. As such, the ecomuseum administrative body is attached to its founder. These, which we can call "institutional" types represent the first generation of ecomuseums (Hubert, 1985).

The second type of ecomuseums, which are part of a second generation, are an instrument for community development. "L'écomusée dans sa variété communautaire, c'est d'abord une communauté et un objectif: le développement de cette communauté" (de Varine, 1978, p. 31). Four elements can characterize what is called the "community" type: community, objective, heritage and global pedagogy.

First, there is the community. "La communauté qui constitue à la fois le sujet et l'objet de l'écomusée est la communauté immédiate, définie par l'existence d'un groupe social, hétérogène par sa composition mais soudé par un ensemble de solidarités héritées et dérivées des nécessités actuelles" (de Varine, 1978, p. 31). The ecomuseum is a community initiative. Its action is centered on a territory which is defined internally by the relationships among the members of the community and externally by the relationships the community develops with the surrounding communities, and as a part of a greater community.

Then, there is the objective. The objective of this type of ecomuseum is a global development of the community. It utilizes all "natural, human, technical, intellectual, spiritual and material resources" of the community to guide its action. It may, at some point ask the help of external resources to reach its objective but only if they are not available in the community. Moreover, the external resources sought will possess a degree of compatibility with the community.

The third element is the community heritage. "Une fois définie la communauté et fixés par celle-ci les problèmes à résoudre en vue du développement, ce sont les ressources offertes par le patrimoine de cette communauté qui seront utilisées comme support et matériau de l'action de l'écomusée" (de Varine, 1978, p. 32). The heritage becomes the means by which the ecomuseum undertakes its action. This heritage is the collective memory of the community. All the resources listed above are part of this heritage. They need to be inventoried, to be studied not only for their purposes, but also for their meaning to the community.

The fourth element is the global pedagogy. This pedagogy ". . . prend en compte tous les problèmes de la **communauté actuelle** [bolds in original] et toutes les questions que pose **son devenir** [bolds in original], pour les traiter de manière analytique et critique en faisant appel à la conscience et à l'initiative créatives de la population elle-même " (de Varine, 1978, p. 33). The community is the principal actor in this pedagogy. The ecomuseum provides the information to critically analyze the situation with elements drawn from the past and the present, and from the knowledge of the community's technological capabilities. The aim is to find a creative solution adapted to the community's needs. This type of ecomuseum is not "visited", it is "lived".

Thus, there are two types of ecomuseums to which the same term is applied. One type has an environmental approach (focus on relations between man and nature) while the other develops a community approach. However, they are not all that contradictory. Hugues de Varine (1978) explains that:

> La seconde [community type] atteint naturellement l'objectif de la première [institutional type], tandis que celle-ci gagnerait sans doute à prendre en compte plus nettement la réalité communautaire. L'idée de base reste la même: proposer une alternative au musée, ce qui ne peut s'opérer sans un certain radicalisme. (de Varine, 1978, pp. 35-36)

In that sense, de Varine views the écomusée and thus, its expression in both forms, as a radical answer to the traditional museology and its institution.

## Diffusion of Innovation

Four elements of the diffusion of innovation approach form the second part of the study's conceptual framework. A brief description of the diffusion of innovation as a field of study precedes the presentation of those four elements.

The diffusion of innovation as a field of study dates back to early in the century. It found its roots in the European countries at the beginning of this century. A French judge, Gabriel Tarde, published a book in 1903 in which, although not using the terms diffusion of innovation, perceived these as ". . . a basic and fundamental explanation of human behavior change" (Rogers, 1983, p. 41). As the forefather of sociology, he considered this area as worthy of study. It took several years before other scholars started to view this as a field of study.

In parallel to the work performed by Tarde (but not influenced by it), British and German anthropologists called "British diffusionists" and "German-Austrian diffusionnists" have contributed to the development of diffusion of innovation. Their greatest contribution rests in making this field recognized by other social scientists as being valuable for study. Their contribution could have accounted for much more if their view had not been so restricted. They claimed that any social change could find explanation in diffusion alone. Today, it is recognized that both the invention and the diffusion processes are involved in social changes (Rogers, 1983).

It is in the 1920's that research on diffusion of innovation appeared in North America with the work of American anthropologists. Since then, it has been extensively studied. In the last century, the amount of work done on diffusion has grown exponentially until the early 1980's to produce an extensive array of publications. Rogers (1983) compiled a total of 3,085 publications on diffusion of innovation in 1981. He explains the reason it has been so popular:

> The diffusion model is a conceptual paradigm with relevance for many disciplines. The multidisciplinary nature of diffusion research cuts across various scientific fields; a diffusion approach provides a common conceptual ground that bridges these divergent disciplines and methodologies. (p. 89)

In that sense, diffusion of innovation does not belong to a particular field. It is its own field of study drawing scholars from several disciplines. Rogers (1983) established nine areas in which diffusion research has been used. With the exception of the field of early sociology, the criterion used to select these areas was the number of publications produced by each. The fields retained are: anthropology, early sociology, rural sociology, education, public health and medical sociology, communication, marketing, geography, and general sociology. They represent 2,585 publications from the 3,085 compiled. This extensive work has permitted refining some theoretical ground about the diffusion of innovation.

Today, diffusion as a process is, ". . . an innovation [which] is communicated through certain channels over time among the members of a social system" (Rogers, 1983, p. 5). This definition includes the principal concepts of the diffusion of innovation. First, it is important to specify that diffusion is a particular type of communication process which diffuses new ideas. This implies that there is an exchange of information between participants of the process. The newest aspect of the message creates uncertainty. Uncertainty is present because of the presence of a set of alternatives whose consequences are unknown. This degree of uncertainty can be reduced by acquiring information about the different alternatives.

In the definition of diffusion, there were four main elements: innovation, communication channels, over time, and social system. From these four elements are drawn the components for the study's conceptual framework. That is, different aspects of these four elements form the conceptual framework. The first aspect is innovation. The second and third aspects concern the members of a social system, the leaders and the change agents. Finally, the fourth aspect is the social system. Each is described in greater detail in the following discussion.

**Innovation**. Innovation is defined as ". . . an idea, practice, or object that is perceived as new by an individual or other unit of adoption." (Rogers, 1983, p. 11). The essential ingredient in the definition of innovation is the way in which an idea or practice is perceived by an individual. It does not matter for how long the idea or practice has existed, the main issue is that how it is perceived by the individual will make it an innovation. If it is new to this individual, it is then an innovation.

For this study, there are two innovations. First there is the idea of écomusée as an innovation and secondly, its expression, ecomuseum, is also an innovation.

**Characteristics of an Innovation**. Some innovations are adopted more quickly than others. The characteristics of an innovation help to explain this difference. The five characteristics of an innovation are as follows:

1. Relative advantage: the degree to which an innovation is perceived to be more advantageous than that which it replaces.

2. Compatibility: the ". . . degree to which an innovation is perceived as being consistent with the existing values, past experiences and the needs of potential adopters" (Rogers, 1983, p. 15). The innovation must have some degree of compatibility with the social system in which it is to be implemented. The higher the degree of compatibility, the faster it will be adopted.

3. Complexity: the degree of difficulty in understanding and using an innovation. If new attitudes and skills are needed to be able to understand the innovation, it will take longer to adopt it.

4. Trialability: the degree to which an innovation can be tried on a small scale to evaluate its consequences. If an innovation can be introduced on a limited basis, the potential adopter can evaluate its efficiency or quality. This experimentation will increase the speed of acceptance or rejection of the innovation. If the degree of trialability of an innovation is low, it increases the uncertainty for the individual. The risks of failure may then be too high.

5. Observability: ". . . the degree to which the results of an innovation are visible to others" (Rogers, 1983, p. 16). If individuals can see the positive results of an innovation, the rate of adoption is greater than if the results are imperceptible. People will tend to talk more about an innovation if they can see its results.

For this study the fourth characteristic, trialability, is particular. Considering the écomusée as an all inclusive concept, then the evolution of an ecomuseum is but one activity. The trialability is not applicable since it cannot be tried on a small scale. However, the ecomuseum can also be considered as a series of projects which, as each is achieved, contribute to the whole. Thus, the trialability characteristic becomes applicable when the ecomuseum is considered as succession of projects which all have an impact on the success or failure of the whole.

**Opinion Leaders.** Opinion leaders are defined as ". . . individuals from whom others seek information and advice" (Rogers, 1962, p. 16).

In a social system there are different roles played by the members. There are the innovators who frequently are considered deviants by other members of the social system. Their role in the diffusion of innovation is limited. Then there are the opinion leaders whose role is to ". . . provide information and advice about innovations to many in the system" (Rogers, 1983, p. 27). This information can motivate followers to accept the innovation or refute it.

Opinion leaders are the stabilizators and the movers of a community. They offer a degree of stability since they play the role of gatekeepers for a community. They filter and diffuse the information they consider important for the needs of the community. They avoid the introduction of ideas which are too drastically different from the social system's norms. They will favour the status quo if the idea is inadequate (according to their evaluation) for their community. They will not promote the idea. Therefore, leaders can bring changes to a community by introducing new ideas, but they can also stabilize the situation by keeping the new ideas out.

There are many ways in which an individual can acquire opinion leadership. An individual can acquire opinion leadership through his/her formal position or status in a system. He/she can also gain an informal leadership. He/she earns it through his/her expertise: the knowledge he/she has about the innovation; through his/her social accessibility: his/her degree of social participation in formal and informal organizations; and through conformity to the social system. This conformity to the social system influences the opinion leaders' degree of innovativeness. An opinion leader may be innovative if the norms of a system favour changes. When the norms are opposed to changes, then the opinion leader conforms to those norms. So an opinion leader in a social system oriented toward change will be more inclined to stimulate change than will an opinion leader in a system opposing change. Rogers (1983) observes that ". . . by their close conformity to the system's norms, opinion leaders serve as an apt model for the innovation behavior of their followers. Opinion leaders thus exemplify and express the system's structure" (p. 27-28). Also, opinion leaders who are in a social system oriented toward change should then be more like movers than those in a social system against change who should be more like stabilizators.

If an opinion leader adopts an innovation that deviates too drastically from the culture of the system, his/her position may be seen as provocative and the opinion leadership influence will decrease. As much as opinion leadership can be gained, so too it can be lost. Thus, the opinion leaders' ability to diffuse an innovation in a social system depends, in part on their conformity to the norms or culture of the system and, as explained earlier, on the nature of this innovation.

Compared to the followers, the opinion leaders are "(1) more exposed to all forms of external communication, (2) more cosmopolitan, (3) have somewhat higher social status, and (4) are more innovative (although this depends, in part, on the system)" (Rogers, 1983, p. 28). Besides these characteristics, there is one that is even more noticeable: in the interpersonal communication networks, opinion leaders occupy the central position. That is, they are the focal points in the patterned flows of information. All communications converge toward them. They then redirect the information accordingly.

**Change Agent.** Change agent is defined as ". . . an individual who influences client's innovation decisions in a direction deemed desirable by a change agency" (Rogers, 1983, p. 312).

Another important player in the diffusion of innovation is the change agent. This change agent is commissioned by a change agency to encourage or slow the diffusion of an innovation in a social system. Sometimes, the change agent is from outside the system. Then, it becomes important for him/her to work closely with the opinion leaders. The change agent has a better chance of seeing his/her innovation accepted if it is diffused by the opinion leaders. Because those leaders are closer to the social system's norms, there is a better chance that they know how to present the innovation in a way that fits the social system.

Rogers (1983) illustrates the case about of a two-year water-boiling campaign in a Peruvian village that failed because it was counter to the cultural beliefs of the villagers. The change agent brought in an innovation without considering the cultural beliefs of the population. Furthermore, she did not ask for the support of those who could have had influence on the population, that is, the opinion leaders. The result was that the innovation was not accepted by the population.

A change agent establishes links between an agency and a client system. Often change agencies are composed of individuals who have a high degree of expertise in a field. "Their superior know-how makes it difficult for them to communicate directly with the client system" (Rogers, 1983, p. 315). The change agent acts as an intermediary between the two groups. He or she needs to know how to popularize the information provided by the change agency for the client system.

**Social System**. A social system is defined as a system which is". . . constituted by the interactions of a plurality of individual actors whose relations to each other are mutually oriented (i.e. are defined and mediated by a system of culturally structured and shared expectations)" (Gould and Kolb, 1964, p. 670).

According to the definition of a social system, the interactions among members are regulated. These regulations are accepted by all members of the social system and they dictate the behaviour of the members. In that sense, the system influences the diffusion of an innovation. If an innovation has characteristics which are contrary to the norms of a system, the diffusion will be difficult. Rogers (1983) illustrates this using a study conducted in Korean villages[2] where two women who shared similar characteristics (illiterate, married, with two children, and 29 years old) except one (they were from different villages) had divergent reactions with regards to the use of contraceptive methods. One woman lived in a village where there was a 57 percent rate of adoption for contraceptive methods while the other resided in a village with a 26 percent rate of adoption. The first woman adopted the innovation more rapidly than the second.

Two types of norms, thus the two types of social system, are then apparent: one that is against change and the other which is for change. The latter can be called of the modern type and the former of the traditional type. Rogers (1962) explains that we can find these types in earlier typologies about social system norms such as the *Gemeinschaft* and *Gesellschaft* classification suggested by Toennies and Loomis. The two types are the polarities on a continuum of innovativeness. It is understood that these two types are viewed as ideals because they accentuate the differences in order to facilitate the understanding and comparison of empirical cases. So, in the following discussion, the ideal types are described but this dichotomy is only presented to help in the understanding of the classification. Empirical cases may well present social systems with norms that are traditional while they may simultaneously, have norms which are of a modern type.

The social system whose norms have tendencies toward the traditional end of the continuum is characterized by (1) a relatively low degree of development in technology, (2) a relatively low level of education and literacy, (3) a relatively low level of cosmopoliteness, (4) a ". . . lack of economic rationality" (Rogers, 1962, p. 61), and (5) a relatively low degree of empathy. In this type of social system, high technology is not required, or not viewed as required. The pace of life is slow. Agriculture frequently provides the basic means of subsistence. Education is not necessarily highly valued. A high degree of illiteracy characterizes this system and because of this, people communicate mainly by word of mouth. It functions as a closed system. Communication remains local. In conversation, concerns and interests stay close to people's life. Economic rationality is not necessarily part of the decisions. Friends and hospitality are valued as ends. Relationships are not evaluated according to economical gain or loss. The individual has one role. Most of the time he/she confines himself/herself to this role since he/she does not know how to acquire other roles. This type of system is usually opposed to change and is less innovative than the modern social system.

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[2] This study was conducted by Rogers and Kincaid. Rogers, Everett M. & Kincaid. (1981). Communication Networks: Toward a New Paradigm for Research. New York: The Free Press.

The characteristics of the social system whose norms are more modern are (1) a more complex and technical development, (2) a higher value for science and education, (3) a more cosmopolitan type of communications, (4) a more economic rationality, (5) a more empathic attitude. In the modern type of system, individuals usually are more urban in their occupation. They are confronted to situations where technology is used. It offers more sophisticated means of communication. A certain degree of literacy is almost necessary to be able to function in such systems. Education is highly valued. The information flows in and out of the system. All decisions are influenced by economic rationality. "The most effective means are used to reach desired ends" (Rogers, 1962, p. 41). The possibility of economical gain or loss is carefully calculated before making a decision. In this system, individuals can play many roles. This type of system is more innovative and favours change.

These types have an influence on the opinion leader. As we discussed before, an opinion leader conforms to the norms of a system. Thus in a modern system, opinion leaders should be more innovative than in a traditional system. In this study, the social system is the community of the two ecomuseums, i.e. the Haute-Beauce and the Crowsnest Pass.

## Summary

The first part of this chapter provided a brief review of the evolution of the field of museology. The traditional museum has been criticized for its lack of consideration of the public which it should serve. It has also been criticized for the over emphasis it put on methods and techniques as subjects of research. A movement, called the new museology, emerged which placed the emphasis on the museum's social responsibilities. The roots of this movement are difficult to trace; many countries put forward initiatives in the hope of finding solutions. Some of these initiatives led to the ecomuseology. The écomusée was born from the establishment of French Regional Nature Parks. The term was coined in 1971. The first experiment using this term was l'Écomusée du Creusot-Montceau-les-Mines in France. Following this experience, other similar projects were developed in other countries, notably in Canada.

The second part of the chapter discussed the conceptual framework used for the study. First, the écomusée concept and its expression were explained in more detail. Based on Georges-Henri Rivière's work, seven characteristics were examined. They are: mirror, expression of man and nature, expression of time, interpretation of space, laboratory, conservation centre, and school. Then, two types of ecomuseums, suggested by Hugues de Varine, the institutional and community types, were presented. The institutional type, was part of the first generation of ecomuseums created by the French Regional Nature Parks. The principal aspect of this ecomuseum was that it is attached to an official body which may be outside the region where the ecomuseum is established. The community has a limited active role and is considered a subject of study. The heritage preservation is the essential goal. The second type, community, emphasizes its action on the community. It is an instrument for community development. The heritage becomes a support for the ecomuseum's action. This type has emerged from the Le Creusot-Montceau-les-Mines experience.

The second part of the conceptual framework discussed the diffusion of innovation as a field of study. From the beginning of the century to this day, an extensive amount of research has been done on this subject. As a field of study, it has attracted scholars from many disciplines. Four elements were drawn from diffusion of innovation to form the other part of the study's conceptual framework. They were: innovation, opinion leaders, change agent, and social system.

An innovation was defined as ". . . an idea, practice, or object that is perceived as new by an individual" (Rogers, 1983, p. 11). It was established that for this study the écomusée and the ecomuseum are the innovations. The five characteristics of an innovation which influence its chances and rate of adoption were described. They were the relative advantage, the degree of compatibility with the social system, the complexity, the trialability, and the observability.

The second element was the opinion leaders who were defined as ". . . individuals from whom others seek information and advice" (Rogers, 1962, p.16). Opinion leaders are stabilizators and movers of a community. They can acquire their leadership through formal means or informally through their expertise, social accessibility, and conformity to the social system's norms. Because of this conformity, their degree of innovativeness is influenced by the norms of the social system. In a social system with norms that tend to be against change, an opinion leader does not promote change, while in a social system whose norms favour change, an opinion leader will promote change.

The third element was the change agent which is ". . . an individual who influences client's innovation decisions in a direction deemed desirable by a change agency" (Rogers, 1983, p. 312). Sometimes, change agents are outsiders of the social system in which they interact. As such, they must work closely with opinion leaders. They are the link between the change agency and the system in which an innovation is diffused.

The fourth element was the social system defined as ". . . a system constituted by the interactions of a plurality of individual actors whose relations to each other are mutually oriented" (Gould and Kolb, 1964, p. 670). There are two ideal types of norms: traditional and modern. They are located on the polarities of the continuum of innovativeness where traditional is less innovative than modern. For the study, the two social systems are the communities of each ecomuseum.

# CHAPTER THREE

## Methodology and Design

This chapter outlines the problem and subproblems of the study. It then explains the design of the study. It describes the different research methods used. The chapter also presents the process used for collecting and analyzing the data.

### The Problem of the Study

The general problem of this study is to examine the opinion leaders' role in the establishment and development of the ecomuseums in the Crowsnest Pass and the Haute-Beauce regions, for the first six years of their existence. For the Crowsnest Pass the period extends from 1986 to 1992 and for the Haute-Beauce, it extends from 1979 to 1985.

Each period refers to particular events that happened in the first years of the ecomuseum's establishment. In the Crowsnest Pass, 1986 was when the first official Board of Directors was set up. In the Haute-Beauce, the action for implementing an ecomuseum started in 1979, and 1985 was the beginning of a transitory period during which they started to evaluate the organizational structure of the ecomuseum.

Subproblems are added to the problem. These allow for a deeper study of the phenomenon of ecomuseums.

a) What is the type of each social system?

b) How do people describe their ecomuseum using the seven characteristics suggested by Georges-Henri Rivière?

c) How do opinion leaders describe the innovation écomusée (as an idea) when using the characteristics of an innovation?

d) How do the opinion leaders describe the innovation ecomuseum (as an expression) when using the characteristics of an innovation?

## Research Methods

This research is a case study of a descriptive nature. As Jahoda, Deutsch, and Cook (1954) have mentioned, a descriptive study tends to give an accurate portrayal of different factors involved in the situation under investigation. This study describes a) the opinion leaders' role in the establishment of the ecomuseum in their community; b) the community's perception of its ecomuseum based on the seven characteristics developed by Georges-Henri Rivière and; c) the opinion leaders' view of the écomusée phenomenon as an innovation. This type of study is selected because ". . . in areas where knowledge is not advanced enough to make possible adequate diagnosis, the social scientist concerned with particular situations is limited to descriptive studies" (Jahoda et al., 1954, p. 57). The ecomuseology field is young and further descriptions of different experiences should provide a stronger base to guide future investigations. There is also an attempt to give to this research some of the flexibility of an exploratory study since one of its purposes is to explore the phenomenon and thus to capture new insights. Johada et al. (1954) explain that in a field where theory cannot serve as a guide for empirical research, then:

> exploratory research is necessary to obtain the experience which will be helpful in formulating relevant hypotheses for more definitive investigation. By providing information about existing situations which may prevent or invite the testing of

> hypotheses, exploratory research may also serve as a means of discovering the practical possibilities for carrying out different types of research. (p. 33)

Thus, the explorative approach can supplement this study. However, while methods in the explorative study can be flexible, it is important that in the descriptive one the procedure be carefully planned. This is to ensure the accuracy of the information collected. So the study methods have been selected with this in mind.

The bulk of the methods used in this study have been drawn from the work of Rogers (1983). These methods have already been used in past research on diffusion of innovations. They have already proved a certain degree of reliability. They are the informants' rating, the self-designated method, and the judges' rating.

The informants' rating method requires that key informants identify those whom they think are opinion leaders in their social system. It is important to choose key informants that are acquainted with the communication network of the system.

The self-designated approach requires that respondents be asked about how influential they think they are perceived by others. This method rests upon the accuracy of the respondent to report his/her self-image. However, it also provides a measure of how an interviewee perceives himself/herself.

The judges' rating consists of asking individuals who are knowledgeable about the social system to determine which characteristics, those of the traditional or the modern types seem to prevail in their situation.

The first two methods used aimed to identify the opinion leaders and to obtain their views about the écomusée and the ecomuseum. The judges' rating method was used to obtain information on the type of social system.

## Data Collection

**Documents**. Written material was a secondary source of data and served three purposes. First, it gave information about key informants and opinion leaders in the community. Second, it provided information on the history of the two regions, the development and the functioning of each ecomuseum. Third, used in a methodological triangulation, it assisted in the validation of the information collected by interviews. It is recognized that no single strategy for collecting data suffices in itself when a researcher wishes to obtain a rich and substantive representation of a situation. Different techniques reveal different facets of a same reality (Berg, 1989). Berg (1989) underlines that ". . . many of the nonreactive techniques . . . are not as adequate in themselves as a well-constructed interview or ethnographic field study, but each of these strategies can be improved significantly through triangulation of methods" (p. 159). That is what is pursued in this study.

The researcher spent several days in each ecomuseum to become more acquainted with their historical development and functioning. She spent time in the ecomuseums' offices to examine the minutes of the meetings of the Boards of Directors and historical documents. Visits to local museums to consult newsletters and newspapers were also made.

**Interviews**. The interviews served as primary data. The information was collected through semi-standardized questionnaires.

> This type of interview involves the implementation of a number of predetermined questions and/or special topics. These questions are typically asked of each interviewee in a systematic and consistent order, but allow the interviewers sufficient freedom to digress. (Berg, 1989, p. 17)

Predetermined questions were asked systematically to all respondents. However, the interview was not conducted in a formal fashion. That is, the respondent was free to elaborate on the questions, and the interviewer interjected on different occasions to obtain information which seemed not to be addressed in the answers. In that sense, each interview was different because the interviewer had the possibility of probing. However, the interviews also had a common base since the same questionnaire was used for the same type of respondents.

The key informants and the opinion leaders formed the two types of respondents. Thus, two different questionnaires were used. One was for the key informants of the system, and the second was for the opinion leaders (see Appendix A, p. 199)

The purposes of the interviews with the key informants were to identify the opinion leaders, to assess the type of system and to obtain their view on the ecomuseum using the seven characteristics developed by Georges-Henri Rivière. The purposes of the interviews with the opinion leaders were to determine if they identify themselves as such, to obtain information on their role, and to learn how they describe the écomusée and ecomuseum using the characteristics of an innovation.

The researcher spent a number of days in both ecomuseums before conducting the interviews. It allowed the researcher to familiarize herself with the milieu. Furthermore, a few informal meetings occurred with some ecomuseum's staff and volunteers who provided the researcher with some ideas on whom to interview. So, from these individuals the researcher obtained names of people that may have useful information for the study. Then continuing with this snowball technique, these new people were asked if they knew anyone else that might be important to interview.

All people approached to participate in the study accepted. The researcher interviewed eight people in the Haute-Beauce. Seven of them were still currently involved in the ecomuseum at the time of the interviews. One was not, but had been involved at the beginning of the project.

In the Crowsnest Pass, thirteen people were interviewed. Four of these were currently involved at the time of the interviews. Among the others, six had been actively involved at the beginning of the project and have since then withdrawn. One respondent did not work directly for the project but was interested in the project from its onset and followed it closely. This respondent provided an outside perspective. The last two respondents were involved in activities closely related to the ecomuseum.

## Data Analysis

The general analytic strategy which guided the analysis of data was the development of descriptive framework, a strategy associated to the case study method. Yin (1989) argues that a general strategy is essential in case study to simplify the organization of data and the writing of the case. Development of descriptive framework strategy consists of using the framework of the case to organize data. Yin (1989) explains this strategy using the Middeltown (Lynd & Lynd, 1929) study, where each chapter of the case covers a specific topic about community life. For this study, the data were organized following the study problems. Thus, each problem became a topic in each case study.

The analysis per se of data was performed using the content analysis technique. This technique consists of ". . . making inferences by systematic and objective identifying special characteristics of messages" (Berg, 1989, p. 106). In other words, the collected data is systematically analyzed based on preestablished criteria. The main purpose in using this technique was to extract the information pertaining to this study from the data collected through interviews.

First, a qualitative content analysis of the Haute-Beauce interviews was performed, followed by an analysis of the Crowsnest Pass interviews. Each content analysis was based on seven themes which were divided into sub-themes (see Table 1, p. 48). The themes were selected from the two principal sources forming the conceptual framework described in the previous chapter. The themes of *social system, opinion leadership, change agent,* and *Écomusée as innovation (idea and expression)* were drawn from the diffusion of innovation perspective. In the case study, the theme change agent has been included in the section about opinion leaders since some individuals played both roles. Georges-Henri Rivière developed seven characteristics that define an Écomusée. It is from this source that the theme *Rivière's Definition* comes. The theme *Development & functioning* was added to include potential information on the historical development of the ecomuseum.

**Table 1**

Themes and sub-themes of the content analysis

| Themes | Sub-themes |
|---|---|
| 1. Development & functioning | |
| 2. Social System | Education<br>Technology<br>Cosmopoliteness |
| 3. Leadership | Role of leaders<br>Implication time<br>Perception of Écomusée's role |
| 4. Change agent | |
| 5. Rivière's Definition | Mirror<br>Expression of man and nature<br>Interpretation of space<br>Expression of time<br>Laboratory<br>Conservation Centre<br>School |
| 6. Écomusée as innovation (idea) | Advantage<br>Compatibility<br>Complexity |
| 7. Écomusée as innovation (expression) | Advantage<br>Compatibility<br>Complexity<br>Observability |

The research used a blend of the two dominant modes, manifest and latent, to do the content analysis. As Berg (1989) explains, the manifest refers to the elements that are physically present and the latent is the interpretation of underlying messages of the data. The two modes were used simultaneously as the researcher analyzed the transcript of each interview. Messages from the interviews that referred to any of the themes were extracted and placed under the appropriate theme.

From each content analysis, a case was written. For each case, there were two units of analysis. One unit was at the individual level and was about the opinion leaders and the change agent. A description of each opinion leader's role in the establishment of the ecomuseum in the community was provided. The second unit of analysis was at the organizational level. The focus was on the ecomuseum. Written documents were used to complement the information obtained through the interviews.

To identify the opinion leaders, those that had been mentioned at least twice were retained. From these names, only those who were involved in the period established for this study were kept. All interviewees were offered confidentiality.

A documentary analysis was performed to obtain information on the history of both regions. Furthermore, some documents provided information on the historical development of the ecomuseums. This documentary analysis could also ensure accuracy in the events recounted in the interviews.

## Summary

This is a case study of a descriptive nature. The purpose of the study is to describe the opinion leaders' role in the establishment of two ecomuseums, the Écomusée de la Haute-Beauce and the Crowsnest Pass Ecomuseum, during their first six years of existence.

Using one main study problem with four subproblems, the data were collected through interviews and written material. The methods developed in the field of diffusion of innovation were used for primary data collection through interviews. The secondary data were from the minutes of the ecomuseum's Board of Directors and local newspapers. The information obtained was validated by triangulation method.

The data were analyzed following the content analysis technique. Seven main themes were established, based on the conceptual framework of the study. A case was written for each ecomuseum using two units of analysis: the individual and organizational levels. Individuals were retained as opinion leaders when they were named at least twice, and when they were involved in the period covered by this study. A documentary analysis was used to obtain information on the history of the two regions.

# CHAPTER FOUR

## Le cas de la Haute-Beauce

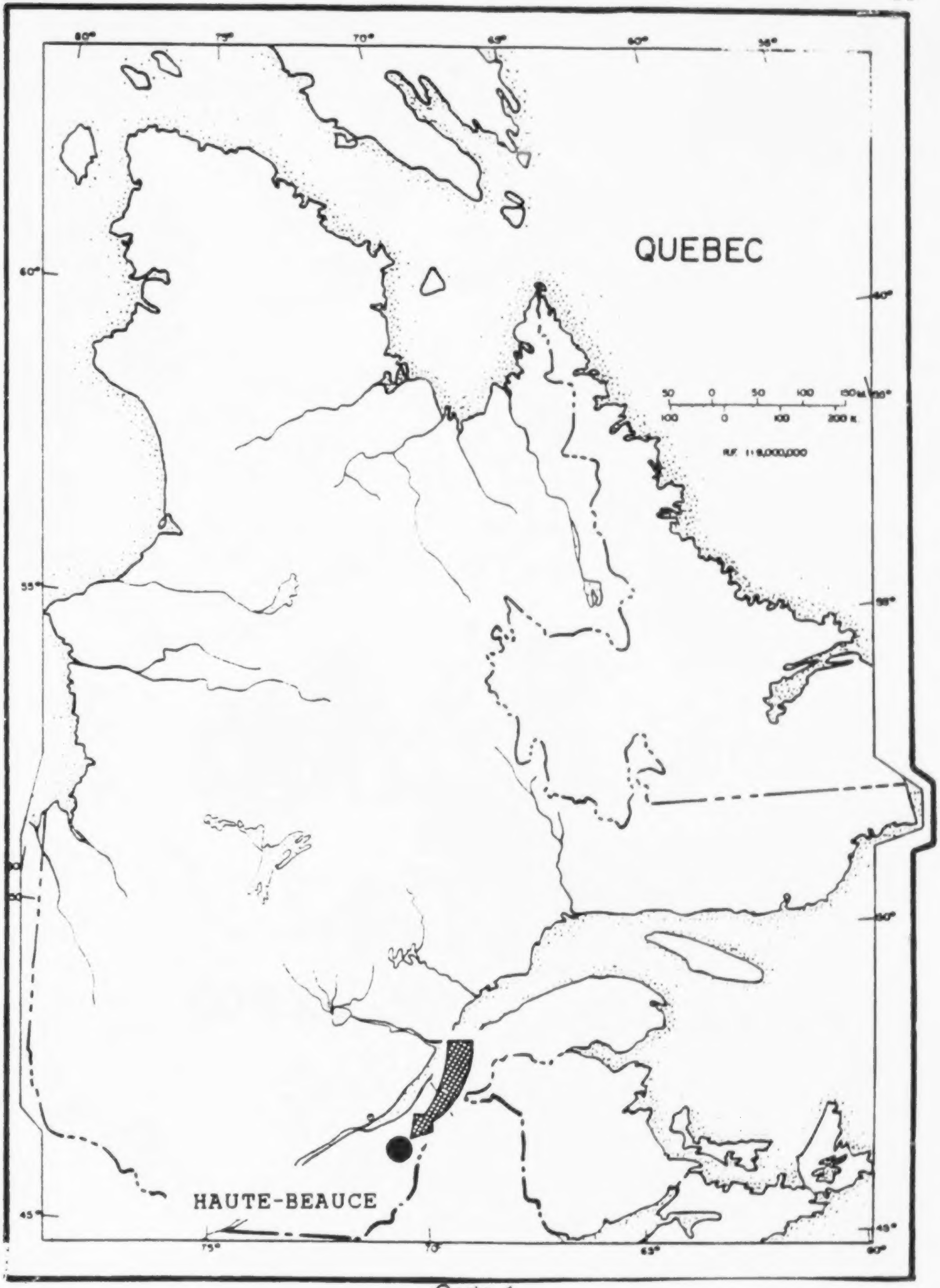
Ce chapitre porte sur l'Écomusée de la Haute-Beauce. L'utilisation et l'adaptation du concept par rapport aux besoins de la population en font un cas particulier.

La première et la deuxième partie de ce chapitre présentent une brève description géographique de la région de l'Écomusée ainsi qu'un profil de la communauté. Ceci permet de situer l'Écomusée dans son contexte. Le développement et le fonctionnement de l'Écomusée font l'objet de la troisième partie. La quatrième partie décrit le système social. La cinquième partie présente les leaders d'opinion et leur rôle dans l'établissement de l'Écomusée y est discuté. Les deux parties suivantes traitent des définitions données à l'Écomusée. En premier lieu, une définition de l'Écomusée tel que perçu par la communauté est présentée. Celle-ci se base sur les sept caractéristiques identifiées par Georges-Henri Rivière. La deuxième définition est celle des leaders en fonction des caractéristiques d'une innovation. Un résumé conclut ce chapitre.

### Description géographique

La Haute-Beauce est située dans la région centre-sud de la province du Québec. C'est un large plateau logé au centre de la chaîne de montagnes Appalaches. Seulement quelques monts (Saint-Sébastien et Sainte-Cécile) brisent cette ligne horizontale. Ce plateau est à quelque 400 mètres d'altitude; c'est d'ailleurs cette particularité qui a donné à cette région le qualificatif de "haute". La région s'étend sur une superficie de 3750 km$^2$ et est délimitée à l'ouest par les Cantons, à l'est par la rivière Chaudière, au nord par la région de l'amiante et au sud par la région du Lac Mégantic (Écomusée de la Haute-Beauce, 1988) (voir cartes 1 & 2 pp. 53-54). Cette région compte seize municipalités. Il y a East Broughton, Saint-Victor, Sainte-Clothide, Saint-Éphrem, La Guadeloupe, Saint-Évariste, Saint-Honoré, Courcelles, Saint-Hilaire-de-Dorset, Lambton, Saint-Sébastien, Lac Drolet et Saint-Romain. East Broughton, Saint-Victor et Saint-Éphrem ont deux corporations municipales distinctives, une pour le village et une autre pour la paroisse.

Les centres urbains les plus près sont Thetford Mines, à 36 kilomètres au sud; et Saint-Georges de Beauce à 35 kilomètres à l'est. Québec et Sherbrooke sont tous deux situés à plus de 100 kilomètres de la région. La Haute-Beauce est une région rurale puisqu'elle ne compte pas d'agglomération majeure; il y a plus de 10 kilomètres entre chaque village, sauf entre La Guadeloupe et Saint-Évariste qui ne sont séparés que par un kilomètre. De plus, les champs et les boisés couvrent la majorité du territoire.


80°
75°
70°
65°
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55°
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45°
QUEBEC
50 0 50 100 150 mi.
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R.F. 1:8,000,000
HAUTE-BEAUCE
75°
70°
65°
60°

Carte 1

Haute-Beauce - Emplacement dans la province de Québec
Source: W. C. Wonders Map Collection, Cameron Library,
University of Alberta

The material involved has been removed
because of copyright restrictions

Carte 2

Région de la Haute-Beauce
Source: Céré, Maude. La portée éducative des écomusées:
le cas Haute-Beauce, 1984, p. 83

## La Communauté

Après l'Acte constitutionnel de 1791, la région de la Haute-Beauce fut divisée en cantons selon le système administratif britannique. Cette loi étrangère, ainsi que la spéculation foncière, étaient inconnues des Canadiens français. Selon le système seigneurial, il leur était possible d'acquérir une terre gratuitement en échange d'une rente annuelle minimale. Ils ont donc peuplé les régions avoisinantes et délaissé celle-ci. C'est en 1854, année qui a vu l'abolition des systèmes français et britannique, de mauvaises récoltes ainsi qu'une surpopulation de la région de la Beauce, que les premiers colons viennent s'installer sur le plateau (Céré, 1984). En 1894, la construction du chemin de fer Central-Québec favorise le développement de la région. Les principales industries sont la ferme laitière ainsi que l'exploitation de la forêt et du granit (Écomusée de la Haute-Beauce, 1988). Avec ce développement, la population s'accroît. En 1940, d'autres industries voient le jour, entre autre : le textile, le meuble, la mécanique et la métallurgie (Céré, 1984).

Après la Seconde Guerre mondiale, les jeunes émigrent vers les villes; les villages se vident. Puis, vers la fin des années 60, avec la venue de la Révolution tranquille et la création des polyvalentes, les différences sociales entre le milieu rural et le milieu urbain s'amenuisent. La région rurale se modernise. Cependant, malgré cette modernisation, il reste que le rural possède sa propre réalité (Céré, 1984).

> Le rural lutte contre les conditions météorologiques, contre la végération [sic] spontanée, contre les animaux dévastateurs ou prédateurs, contre les maladies des végétaux et des animaux, etc... Il "attend" pour ainsi dire ses frustrations, ses échecs et ses réussites, . . . de la Nature alors que le citadin les "attend" de la Société. (Mucchielli, 1976, p. 8)

Aujourd'hui, il y a seize municipalités établies sur le plateau. Malgré la distance séparant ces communautés, une certaine homogénéité de la population se remarque par des traits de caractère particuliers et des expressions langagières. De plus, elle est réputée pour son entrepreneurship (Genêt, 1987; Quig, 1988).

Une brève analyse statistique des données démographiques et économiques permet de compléter ce tableau du profil de la communauté. Ainsi, le taux de population de la région a varié entre les années 1976 et 1986. En 1976, le nombre total de résidents était de 15914 (Statistics Canada, Populations, 1977). La municipalité de Saint-Hilaire était la moins peuplée avec seulement 154 résidents et La Guadeloupe était la plus peuplée avec 1804. En 1981, la population de la région augmente pour atteindre 16286 personnes (Statistics Canada, Selected social and economic characteristics, 1983). Puis, en 1986, la population diminue pour se chiffrer à 16116 personne. Cependant, cette diminution n'est pas répartie dans toutes les municipalités; certaines ont même connu une augmentation (Statistics Canada, Profile Québec, 1988) (Voir Figure 1)

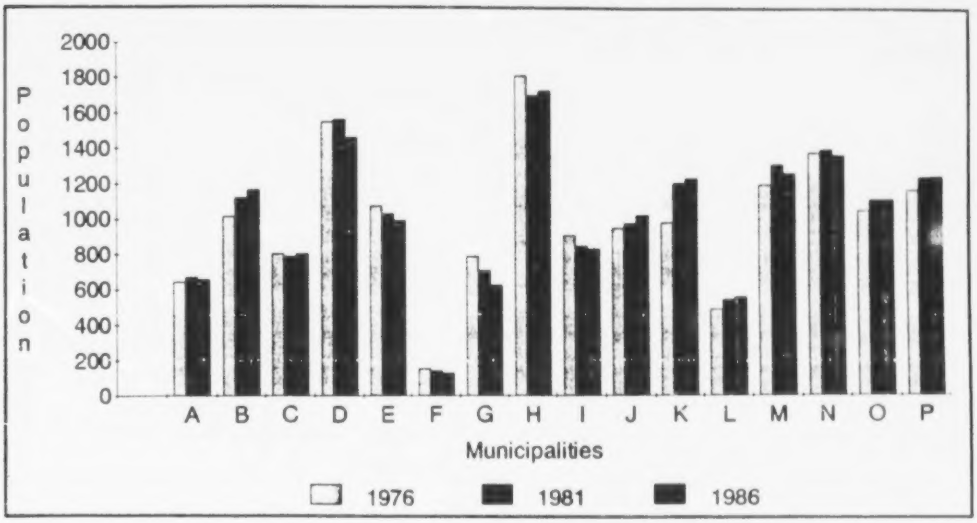

**Figure 1**

Distribution de la population pour les municipalités de la Haute-Beauce (1976 à 1986)

Légende:

A - St-Romain
B - Lac Drolet
C - St-Sébastien
D - Lambton
E - Courcelles
F - St-Hilaire

G - St-Évariste
H - La Guadeloupe
I - St-Honoré
J - St-Éphrem (village)
K - St-Éphrem (municipalité)

L - Ste-Clothide
M - East Broughton (village)
N - East Broughton (municipalité)
O - St-Victor (village)
P - St-Victor (municipalité)

Les données relatives au niveau de la scolarité représentent le pourcentage de la population qui est âgée de plus de 15 ans et qui n'a pas complété une neuvième année. Les statistiques pour 1976 n'étaient pas disponibles. En 1981, 40 pour-cent de la population de la Haute-Beauce âgée de plus de 15 ans n'avait pas complété une neuvième année (Statistics Canada, Selected social and economic characteristics, 1983). Parmi les municipalités, le pourcentage le plus bas était de 29 pour-cent et le plus haut était de 46 pour-cent. En 1986, la moyenne diminuait légèrement pour se situer à 38 pour-cent (Statistics Canada, Profile Québec, 1988). La même année, le pourcentage le plus bas parmi les municipalités devenait 28 pour-cent et le plus haut se chiffrait à 54 pour-cent (Voir Figure 2). Il est à noter que cette moyenne de 38 pour-cent est le double de la moyenne nationale qui est de 17 pour-cent (Statistics Canada, The nation: Schooling and major field of study, 1989). Cette différence peut s'expliquer en partie par le fait que pour poursuivre leurs études, les résidents de la Haute-Beauce doivent s'exiler.

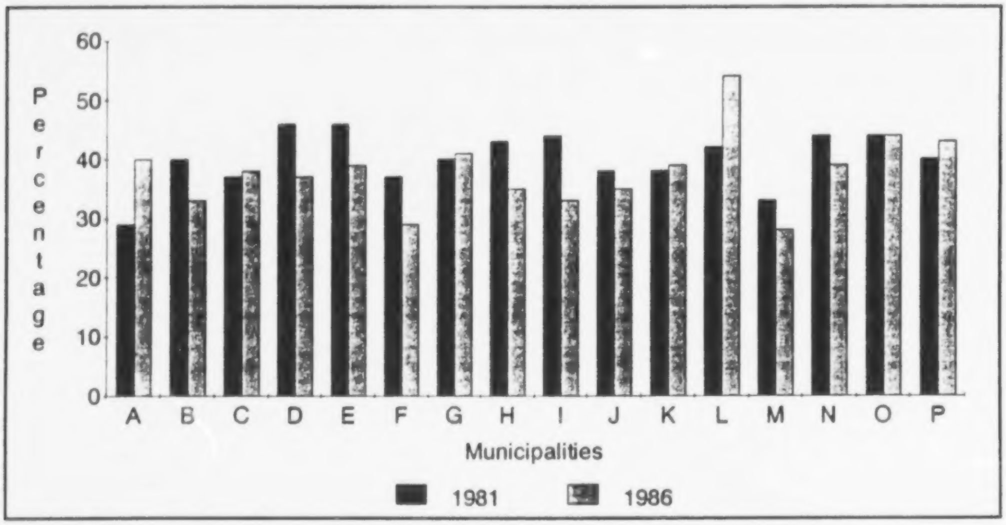

**Figure 2**

Population agée de 15 ans et plus qui n'a pas complété une neuvième année pour les municipalités de la Haute-Beauce (1981 à 1991)

Légende:

A - St-Romain
B - Lac Drolet
C - St-Sébastien
D - Lambton
E - Courcelles
F - St-Hilaire
G - St-Évariste
H - La Guadeloupe
I - St-Honoré
J - St-Éphrem (village)
K - St-Éphrem (municipalité)
L - Ste-Clothide
M - East Broughton (village)
N - East Broughton (municipalité)
O - St-Victor (village)
P - St-Victor (municipalité)

Au point de vue économique, en 1981, le revenu moyen pour un homme vivant dans la région de la Haute-Beauce était de 11970$, et pour une femme, de 6442$ (Statistics Canada, Selected social and economic characteristics, 1983). En 1986, ce revenu moyen augmentait respectivement à 17270$ et à 8837$ (Statistics Canada, Profile Québec, 1988). Ce revenu demeure bas comparé au revenu moyen national qui était en 1986 de 23265$ pour un homme et de 12615$ pour une femme (Statistics Canada, The nation: Total income: Individuals, 1989). Cet revenu national offre une base de comparaison, mais il est important de prendre en considération que ce revenu moyen inclut les grands centres urbains où l'on trouve une échelle de salaire plus élevée. Il est à souligner que le niveau de revenu de la Haute-Beauce peut s'expliquer en fonction du type d'économie de la région. Quatre-vingts pour-cent de la main d'oeuvre est ouvrière et travaille dans l'industrie du textile ou de la transformation du bois, du métal et du granit (Écomusée de la Haute-Beauce, 1988).

### Développement et fonctionnement de l'Écomusée de la Haute-Beauce

Le but de cette brève discussion sur le développement de l'Écomusée est de souligner les événements importants qui ont marqué son évolution de 1979 à 1985. Tout a débuté en 1978 lorsqu'un groupe a mis sur pied un organisme qui était

> chargé de faire une enquête auprès du milieu pour voir s'ils étaient effectivement intéressés à faire quelque chose qui pouvait ressembler à l'écomusée, bien que le nom de l'écomusée n'était pas prononcé à cette époque là. Créer un centre régional d'interprétation et faire connaître cette région-ci par une action culturelle là, ça s'appelait le CRIHB

> . . . Centre régional d'interprétation de la Haute-Beauce. (Communication personnelle, anonyme, août 1992)

Dans ce contexte, une action culturelle signifiait que des activités à caractère culturel seraient organisées et auraient pour but de mettre en valeur le vécu des gens de la région. Ces activités seraient de types variés, comme des cours d'éducation populaire, des festivals, des expositions ou des conférences traitant de différents sujets. Ces activités seraient un moyen d'amener la population à prendre conscience de ce qu'elle est et de ce qui l'entoure tout en lui fournissant une possibilité d'agir pour améliorer sa qualité de vie.

Ce furent les démarches pour l'achat de la collection Bolduc qui déclenchèrent la création de cet organisme. Véronique Robert (1989) explique les circonstances entourant cet événement :

> Un antiquaire de La Guadeloupe, Napoléon Bolduc, avait réuni dans son grenier une collection de 1600 objets. Les visiteurs affluant de tous côtés, l'antiquaire était débordé. Le ministère des Affaires culturelles lui avait refusé son aide, et M. Bolduc s'apprêtait à se défaire de sa collection. Il consulte Pierre Mayrand, qui alerte la population : un an plus tard, on avait recueilli 27 000 dollars par souscription publique, pour faire l'acquisition de la collection. (p. 75)

Cette collection avait une valeur de soixante mille dollars et fut entièrement payée par la population. Le dernier chèque fut remis en 1983 (Céré, 1984).

Ces pièces étaient représentatives du travail relié à l'érablière, des outils utilisés par les charpentiers, par les menuisiers et par les fermiers. On y trouvait aussi toute une collection d'objets de tous les jours (Céré, 1982). Cette campagne a grandement marqué la population. Un répondant expliquait que ". . . c'était la première fois dans l'histoire de la Haute-Beauce qu'un organisme réussissait à assembler des gens de tous les villages là ensemble pour poser une action commune" (Communication personnelle, anonyme, août 1992).

La deuxième étape a été de trouver un endroit où loger la collection nouvellement acquise. Le presbytère de Saint-Évariste étant vacant, le CRIHB (Centre régionale d'interprétation de la Haute-Beauce) l'a obtenu en signant un bail emphytéotique avec la municipalité.

En 1980, le CRIHB organisait sa première exposition sous le thème "Le passé au rendez-vous du présent". De plus, au cours de cette année, l'organisme a débuté son expansion territoriale et a inauguré, à Saint-Hilaire-de-Dorset, un exhibit de plein air ainsi que la création du "comité d'action touristique et culturel" (Céré, 1984).

Au cours de la deuxième année d'existence du CRIHB, il y a eu la délimitation du territoire. Cette délimitation fut basée sur l'homogénéité des résidents de la région. C'est-à-dire que le territoire a été défini selon le sentiment d'appartenance de la population par rapport à l'ensemble. Ainsi, le territoire recouvre une communauté qui partage la même géographie, la même histoire et la même culture (Quig, 1988).

En 1981, le CRIHB élaborait son programme scolaire (Céré, 1984). Les écoles étaient invitées à venir visiter le musée de Saint-Évariste. Il y avait aussi des "trousses éducatives" disponibles pour les professeurs. Ces trousses offraient aux enseignants une gamme variée d'activités qui permettait de préparer les jeunes avant leur visite au musée.

L'expansion territoriale se continue en 1982 à partir du projet "Haute-Beauce créatrice". Des cours en muséologie populaire ont été offerts à la population (Céré, 1984). La façon de procéder pour offrir ces cours était assez particulière.

> On faisait une assemblée publique, on passait par . . . les associations de fermières pour faire nos invitations, pis y venaient là entre vingt et soixante-dix personnes à ces réunions publiques là. Pis avec eux, par technique de brainstorming qu'on avait développée, on déterminait le contenu, la forme des matières et des couleurs et qui allaient suivre le cours en muséologie. (Communication personnelle, anonyme, août 1992)

Ces rencontres ont eu lieu dans les seize municipalités. Parmi les gens qui assistaient aux rencontres, deux personnes étaient choisies pour représenter leur communauté. Le but de ces cours était de créer des exhibits de plein air ou des équipements représentatifs de chaque communauté. Il y eu en tout sept exhibits créés. Un voyage en France, à l'Écomusée du Coglais, a été organisé pour clôturer les cours. Il était intéressant pour les gens de la Haute-Beauce de visiter cet ecomuseum puisque ce dernier était axé sur l'industrie du granit.

En 1983, des amendements ont été apportés aux statuts et règlements du CRIHB. Il prenait dorénavant le nom d' "Écomusée de la Haute-Beauce, Musée territoire Inc" (Céré, 1984).

L'Écomusée de la Haute-Beauce fut accrédité par le ministère des Affaires culturelles du Québec en 1984. Cette reconnaissance officielle par le gouvernement provincial couronnait plusieurs années d'effort de la communauté. Ceci signifiait aussi que, chaque année, l'Écomusée recevrait des fonds pour assurer son fonctionnement. Cette accréditation a cependant aussi eu un impact négatif.

> Mais quand on a eu l'accréditation, il y a eu le phénomène de là, les gens se sont dits "on va être moins actif en bénévoles, parce que là y ont des sous". Là, ça commence un peu à chuter. Toute cette belle dynamique, riche, vivante . . . c'est plus difficile à stimuler le milieu . . . les deux

> dernières années [1984-1985] ça été plus dur . . . y a eu toutes sortes de petits facteurs . . . mais moi j'trouve que c'est quasiment les quatre plus belles années, c'est celles du début. Mais là y a comme un renouveau, d'après moi, qui est très riche en ce moment. C'est normal dans la vie d'un organisme qu'y a des hauts et des bas, j'm'en fais pas. (Communication personnelle, anonyme, août 1992)

D'autres facteurs ont aussi contribué à cette baisse de participation : des conflits personnels et une perte d'intérêt pour la collection Bolduc (Communication personnelle, anonyme, août 1992). Pour contrecarrer ce phénomène de désengagement, l'Écomusée de la Haute-Beauce mit sur pied un projet de décentralisation. D'autres initiatives ont aussi été mises de l'avant, comme l'explique ce répondant :

> J'ai formé un comité de fonctionnement . . . Un moment donné là, c'est comme si y avaient dit là, bon ben l'musée y fonctionne, on n'a plus besoin de s'impliquer. Pis moi, j'voulais retourner les chercher . . . J'ai formé un comité de fonctionnement c'est-à-dire qui m'aide à organiser des choses, j'les implique là-dedans . . . J'ai été chercher les membres de mon comité pour m'aider à faire de l'animation, tout ça. Alors y ont rencontré ces gens là, ça les a intéressés beaucoup. (Communication personnelle, anonyme, août 1992)

En 1985, des expositions diverses étaient organisées et les projets initiés lors de "Haute-Beauce créatrice" prenaient de plus en plus forme, comme par exemple le projet de "La Maison du granit". Cette année-là a aussi été marquée par une période de transition où l'Écomusée procédait à une réévaluation de son fonctionnement démocratique.

En 1983, la structure organisationnelle de l'Écomusée de la Haute-Beauce était composée d'un conseil d'administration, d'un comité exécutif, d'un comité des usagers, de la directrice générale et de deux techniciens. Douze membres siégeaient au conseil d'administration. Cinq d'entre eux étaient nommés au comité exécutif qui comprenait les postes de président, de deux vice-présidents, de trésorier et de secrétaire (Écomusée de la Haute-Beauce, 1987). Chacun de ces membres était aussi président d'un des cinq comités de l'Écomusée : développement, personnel, implantation de la Maison du granit, finances et programmation. Au conseil d'administration, il y avait un représentant par zone (Céré, 1984). Le territoire de l'Écomusée est divisé en cinq zones : le coeur, le grand lac, les crêtes, les vallons et le plateau de l'érable (Voir Carte 3, p. 66). Un autre poste au conseil d'administration celui de représentant de la municipalité de Saint-Évariste (Céré, 1984). La seule position rémunérée était celle de la directrice.

Le projet de décentralisation initié en 1985 modifia la structure organisationnelle de l'Écomusée (Écomusée de la Haute-Beauce, 1987; Mayrand, communication téléphonique, avril 1993). La nouvelle structure implantée trois ans plus tard avait pour but d'augmenter la participation de la population. En ce sens, le poste de directeur.trice général.e a été aboli et une direction collégiale a été mise sur pied. Il y avait donc quatre directeurs.trices au lieu d'un.e et chacun.e était responsable d'un aspect du développement de l'Écomusée, soit : le territoire, la formation, les équipements corporatifs et la logistique (Mayrand, communication téléphonique, avril 1993). Le conseil d'administration était toujours présent et s'adjoignait deux comités : le comité de promotion et celui des finances.

Quatre éléments ressortent de cette brève description du développement de l'Écomusée de la Haute-Beauce. Premièrement, le développement de l'ecomuseum a fait partie d'une action culturelle. Le but visé était de permettre le développement culturel de la région. Deuxièmement, l'Écomusée fut une initiative locale. Le gouvernement a apporté son soutien financier, mais les orientations de l'ecomuseum ont été établies par la communauté.

Troisièmement, l'Écomusée a été témoin d'un déclin dans la participation de la population au cours des années. Des facteurs comme l'accréditation, les conflits personnels et la perte d'intérêt pour la collection semblent avoir influencé cette baisse. Pour contrecarrer ce phénomène, un projet de décentralisation a été mis sur pied en 1985 dont l'objectif était de réévaluer la structure et de permettre une plus grande participation démocratique.

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Carte 3

Les zones de la Haute-Beauce
Source: Lamontagne, Nicole. Un musée du passé, du présent
et de l'avenir, 1988, p.19

## Le système social

Le système social de l'Écomusée de la Haute-Beauce présente des normes particulières relatives au degré d'importance donné à l'éducation, au niveau de développement de la technologie et au degré de cosmopolitisme. Une présentation de ces trois éléments permet de décrire les normes du système social de type soit traditionnel, soit moderne.

**Éducation**. L'importance accordée à l'éducation varie à l'intérieur de la région. Un répondant observe cette variance :

> Les gens, c'est comme partout ailleurs, y a un pourcentage de gens que ça intéresse plus ou moins, qui décrochent de l'école comme partout ailleurs . . . sauf qu'y a une population . . . qui est bien intéressée à l'éducation, qui sait que l'instruction et l'éducation c'est un plus pour tout le monde. (Communication personnelle, anonyme, août 1992)

Dans certains villages et municipalités, cela semble plus important qu'ailleurs. "J'parle de mon village naturellement là, ailleurs je l'sais pas, mais nous autres c'est comme ça, ça fait que c'est donc dire que l'éducation est très bien perçue" (Communication personnelle, anonyme, août 1992). De la même manière, un autre répondant explique que ". . . bon pour moi j'vais dire que le contact que j'ai avec les gens, c'est très important pour eux" (Communication personnelle, anonyme, août 1992).

Cependant à d'autres endroits, les commentaires indiquent que l'importance accordée à l'éducation n'est pas si grande. "Moi, j'viens de là, on n'est pas beaucoup pis les miens en ont tous fait du CÉGEP puis de l'université, mais c'est peut-être pas la majorité si tu veux là. Y vont aller plutôt . . . y vont arrêter pis y vont aller dans une manufacture ou des choses comme ça" (Communication personnelle, anonyme, août 1992). Un autre répondant souligne le fait que l'importance accordée à l'éducation semble modérée si on regarde le nombre de décrocheurs. "Y a un . . . paquet en tout cas, 50% du monde . . . (si j'essaie de faire des pourcentages). . . qui accordent pratiquement aucune importance à ça, . . . pas pour rien qui a plus que 50% des jeunes qui terminent pas leur secondaire" (Communication personnelle, anonyme, août 1992).

De plus, comme discuté plus tôt, le pourcentage de gens n'ayant pas complété une neuvième année est assez élevé dans la région. Même si d'autres facteurs tel que la distance des institutions académiques, peuvent influencer ce pourcentage, il n'en demeure pas moins que pour certains, l'éducation ne semble pas être une priorité.

**Technologie**. L'industrie en Haute-Beauce, de 1979 à 1985, était surtout de type primaire : l'agriculture, la foresterie et le granit. Ces trois secteurs semblent présenter une technologie assez développée : "Au niveau de technologie agricole, c'est très développé, l'industrie forestière est très développée" (Communication personnelle, anonyme, août 1992). L'industrie du granit possède aussi un développement important au niveau technologique. Ce développement a débuté en 1966 lorsque les compagnies de granit de la région ont obtenu un contrat pour fournir des plaques de granit pour la construction du métro de Montréal. Elles ont dû, à ce moment, s'équiper d'appareils perfectionnés pour répondre à la demande (Communication personnelle, anonyme, août 1992).

L'industrie du textile possède une place importante dans l'économie de la région, mais sa technologie semble plus déficiente. Au début des années 80, cette industrie n'avait pas encore modernisé son équipement. "Les usines de textiles, . . . y a à peine 10 ans . . . c'était pratiquement le même style d'appareils qu'y a 20 ans, 30 ans quand ça été créé, vers la fin de la guerre" (Communication personnelle, anonyme, août 1992). Cependant, depuis les dernières années, il semble y avoir un essor dans ce domaine. "Tu [vois] apparaître dans les journaux, telle usine textile vient de se "gréyer" d'un appareil électronique . . . pour couper [les] chemises" (Communication personnelle, anonyme, août 1992).

Ainsi, certains secteurs semblent plus favorisés par rapport au développement technologique.

> Dans certains secteurs, oui, dans certains secteurs industriels oui. . . . Là j'parle de Lac Drolet, entre autres, mais ça pourrait s'étendre à d'autres communautés aussi, mais j'pense que la communauté de Lac Drolet, est. . . y'a quand même un avantage là sur d'autres régions. (Communication personnelle, anonyme, août 1992)

**Cosmopolitisme**. Le degré d'échange d'information entre la communauté de la Haute-Beauce et les régions extérieures est élevé. Cet échange se fait principalement à partir de deux voies : les activités de l'Écomusée et l'industrie du granit.

L'Écomusée de la Haute-Beauce a été l'hôte du premier atelier international sur les écomusées et la nouvelle muséologie (Mayrand, 1984b). Il a aussi organisé des échanges culturels entre la Haute-Beauce et le Coglais en France (Céré, 1984). Ces activités ont donné à la population l'occasion d'interagir avec des gens de l'extérieur de la région. De plus, des activités telles que les conférences offraient aussi une occasion semblable :

> J'ai fait par exemple une conférence publique avec Claude et Floris Provost, c'étaient deux cinéastes français, alors j'ai invité la population, pis ç'a bien répondu, ç'a bien répondu compte tenu qu'on est en région là, y devait y avoir, j'dirais

> pas loin de cent personnes pis j'ai été très surprise. (Communication personnelle, anonyme, août 1992)

L'industrie du granit a également offert des occasions d'échanges avec le monde extérieur. "A Lac Drolet, j'veux dire, on est vraiment connecté sur l'Amérique au complet . . . des livraisons de bois, de granit qui se font continuellement entre la côte d'Atlantique des États-Unis même jusqu'en Californie" (Communication personnelle, anonyme, août 1992).

Cependant, les résidents de la Haute-Beauce ne font pas que recevoir des visiteurs, ils voyagent aussi fréquemment à l'extérieur de la région. "C'est très très régulier que les gens vont aller à Saint-Georges, très très régulier, pas juste à Saint-Georges. Y a les villes, Québec, Montréal" (Communication personnelle, anonyme, août 1992).

Ceci a évolué dernièrement. Voilà encore quelques années, le contact avec le monde extérieur était assez restreint. Un répondant explique que vers 1976, ". . . c'était un milieu assez fermé, c'est évident, mais de plus en plus maintenant, y a des cultivateurs qui prennent des vacances! Oui y voyagent plus, ça c'est évident, y en avaient beaucoup qui étaient jamais allés à Montréal" (Communication personnelle, anonyme, août 1992).

**Traditionnel ou moderne**. Ces trois caractéristiques, éducation, technologie et cosmopolitisme permettent de décrire le système social de la Haute-Beauce comme étant de type traditionnel plutôt que moderne. Il faut de plus considérer que la Haute-Beauce est une région rurale. Ceci est aussi caractéristique d'un système social ayant des normes traditionnelles.

### Leaders d'opinion

L'Écomusée de la Haute-Beauce ne pouvait se développer par lui-même. Pour l'implanter, il a fallu des gens prêts à investir du temps et de l'énergie. Deux personnes se sont partagées ce rôle entre 1979 et 1985. Elles ont, chacune à leur façon, contribué au développement de l'Écomusée de la Haute-Beauce. Il est important de souligner qu'elles n'ont pu faire tout ce travail seules et que d'autres personnes ont aussi grandement contribué. Cependant, comme cette étude concentre son attention sur les leaders, cette partie ne traitera que de ceux et celles qui ont été identifiés comme étant des leaders.

Un répondant, qualifiant le rôle des deux leaders identifiés, a souligné : ". . . ça prenait quelqu'un qui savait où y allait, qui avait l'idée originale . . . pis ça prenait quelqu'un qui était capable de la vendre" (Communication personnelle, anonyme, août 1992).

**Pierre Mayrand.** Pierre Mayrand peut être considéré un leader puisqu'il a grandement contribué au développement de l'Écomusée. De plus, il peut aussi être considéré un agent de changement puisque, premièrement, il ne faisait pas partie du système social de la Haute-Beauce et que, deuxièmement, il a introduit l'idée d'écomusée dans ce système social. Son rôle en tant que leader et son rôle d'agent de changement sont décrits successivement.

Plusieurs facteurs ont influencé la participation de Pierre Mayrand dans le développement de l'Écomusée :

> Je passais par la région . . . je voyage beaucoup, je suis très curieux de mon pays, je fais plein de découvertes . . . je suis fasciné par le paysage, la première des choses, également, par ses habitants avec certains contacts que j'ai

> eus avec certaines personnes. Ça m'intriguait beaucoup, beaucoup. La conjoncture des années 78, la décentralisation, l'accent culturel en région, toutes les décentralisations, tout ça . . . l'après-guerre sociale, les années troublées du Québec . . . les politiques donc la nécessité effectivement de trouver un lieu pour appliquer un certain nombre de . . . expériences. Et aussi par goût de l'aventure personnelle. Une aventure . . . pas une aventure dans le sens où, n'importe quoi là . . . c'est le défi, c'est d'aller au bout, c'est pas un défi mais de pousser très loin, [avec] beaucoup de constance. Et puis ensuite mon implication sociale passée, j'ai milité continuellement dans toutes sortes d'oeuvres, toutes sortes de causes, je pensais qu'après le référendum, il fallait tout recommencer . . . et donc à partir de cette position, j'ai dit, "Il faut reconquérir le pays" . . . et pis des prémonitions que j'avais de . . . d'une formule qui pourrait être intéressante . . . et à l'époque j'en connaissais assez peu aussi de l'écomusée donc au fond, on a presque tout inventé, adapté. (Communication personnelle, 29 août 1992)

Ce leader a surtout été important au niveau du développement du concept d'écomusée. Ce "fondateur-idéologue" perçoit son rôle comme étant

> celui qui est toujours en avance sur l'écomusée, qui va chercher tout ce qui faut pour aider les autres, au fond, à évoluer . . . dans les objectifs qui sont ceux de la mission, qui sont ceux de l'écomusée . . . Un rôle de soutien, un rôle de médiateur, d'introduire progressivement des idées, mais progressivement je dis bien pour qu'elles soient comprises et acceptées . . . Et pis légalement, s'assurer de la crédibilité de l'organisme auprès des organismes extérieurs. (Communication personnelle, 29 août 1992)

Pour lui, c'est important d'introduire progressivement de nouvelles idées. Ceci s'avère d'autant plus important étant donné le type de système social de la région, plutôt traditionnel, ce qui signifie une certaine résistance au changement. En ce sens, de nouvelles idées doivent être présentées graduellement, de façon progressive.

La communauté lui a conféré un statut de leader d'opinion en reconnaissant son expertise dans le domaine de l'écomuséologie. Il est professeur à l'Université du Québec à Montréal, au département de l'histoire de l'art dans la division "Patrimoine et muséologie". Il a de plus participé à la fondation de MINOM (Mouvement international pour une nouvelle muséologie). Pierre Mayrand a aussi été impliqué dans des projets portant sur la muséologie communautaire ainsi qu'au niveau de l'animation et de la recherche culturelle.

Pierre Mayrand était aussi un agent de changement. Certains critères lui ont valu ce rôle. Tout d'abord, il était considéré comme un étranger par la population de la Haute-Beauce. Malgré le fait qu'il ait acheté une maison dans la région, la communauté le percevait comme venant de l'extérieur. De plus, il a introduit le concept d'écomusée dans la région et a travaillé avec un autre leader pour donner forme à ce concept.

En tant qu'agent de changement, il a provoqué et poussé la communauté vers une certaine confrontation puisque les normes du système social de la Haute-Beauce ne favorisent pas les changements. Voici comment il explique cette situation :

> Effectivement, à certains moments, je pense qu'y en a certains qui pensent que je suis une ressource gênante, je suis une nécessité gênante du fait que je pousse, je pousse tout'l'temps, c'est mon rôle, c'est mon rôle avoué . . . je vais faire ce que j'ai à faire, c'est mon rôle, c't'un peu ça, je suis un animateur. (Communication personnelle, 29 août 1992)

Il emploie les termes "ressource gênante", "nécessité gênante". Il est en fait considéré comme une "nécessité" puisqu'il possède l'expertise. Mais aussi comme une nécessité dérangeante puisqu'il amène le changement; ce qui confronte la communauté.

**Maude Céré**. Maude Céré n'est pas originaire de la Haute-Beauce. Cependant, alors qu'elle était impliquée dans le développement de l'Écomusée, elle demeurait dans la région. Elle a été acceptée par la population. De ce fait, elle n'était pas considérée comme une étrangère. Elle faisait donc presque partie du système social. Maude Céré a acquis son leadership par le biais de son expertise. Lorsqu'elle a débuté son intervention dans la Haute-Beauce, elle avait commencé ses études de maîtrise à l'Université du Québec à Montréal en étude des arts et son projet de thèse est devenu la Haute-Beauce. "Au début mon projet de maîtrise portait sur l'analyse de dessins d'enfants. Rapidement ça c'est transformé et c'est devenu le cas «Haute-Beauce»" (Communication personnelle, 27 août 1992). Maude Céré avait aussi une certaine expertise en animation grâce à son action dans les milieux défavorisés de Montréal et d'ateliers d'expression pratique et dramatique qu'elle avait développés pour les enfants dans la région de Montréal. En plus d'avoir acquis son leadership par cette expertise, elle l'a aussi obtenu, en partie, à cause de son accessibilité sociale. Elle se dévouait totalement à sa tâche et se rendait disponible auprès de la population. D'ailleurs, certains répondants ont qualifié son travail comme étant un travail de missionnaire.

Elle a fait le "travail de terrain" pour amener la population à s'impliquer dans l'Écomusée. Ce travail s'est effectué par le biais de cours en muséologie populaire. Ceci lui a valu d'être reconnue en tant que "véhicule" pour l'établissement de l'Écomusée dans la communauté.

> C'est peut-être elle qui a été plus le véhicule là à travers les paroisses. Elle avait une façon de venir nous chercher, un peu par les tripes là, nous faire comprendre notre

> appartenance et pis de nous faire découvrir qu'on avait du potentiel chacun chez-nous. (Communication personnelle, anonyme, août 1992)

Elle a débuté son implication dans l'Écomusée suite à une demande formulée par Pierre Mayrand.

> Et c'est qu'au départ, Pierre m'avait demandé de leur donner un petit coup de main pour mettre sur pied les services éducatifs. . . pis aussi de monter la collection permanente. Je devais rester juste l'été pis finalement, j'suis restée six ans . . . À cette époque là, au tout début, j'ai commencé comme responsable des services éducatifs et de l'animation, mais peu de temps après, je suis rapidement devenue directrice générale de l'écomusée. Alors, au bout de six mois, j'ai eu le poste de directrice générale de l'Écomusée de la Haute-Beauce, voire à tout son développement total sur l'ensemble du territoire. (Communication personnelle, 27 août 1992)

Ce développement total signifiait beaucoup d'heures de dévotion de sa part. Elle a consacré plusieurs heures et beaucoup d'énergie à la mise sur pied de l'Écomusée de la Haute-Beauce.

> Pis pour développer ce projet là, y fallait être partout. Donc, y fallait siéger dans les conseils de développement régionaux, conseil culturel régional, pis comme nous on était à cheval sur deux régions administratives : Québec et Estrie, donc j'siégeais en double. . . . Alors c'est là que moi, j'étais disons. . . le jour au musée, le soir c'étaient des réunions de chantiers, parce que comme un écomusée on faisait du travail avec . . . alors on allait jusqu'à Saint-Honoré, un autre soir à Lambton, un autre soir à Lac Drolet . . . pis en plus je pouvais être à Québec, ou à Saint-Georges de Beauce ou à Sherbrooke . . . Alors c'était vraiment très important fallait être partout. Pour ça quand je dis c'était plus que du temps plein, vraiment, mes journées,

> mes soirées et mes fins de semaines . . . Alors finalement, ma vie là pendant six ans a tourné presque entièrement, uniquement, autour de ça. (Communication personnelle, 27 août 1992)

La communauté a apprécié cette ferveur. Ceci peut aussi expliquer la raison pour laquelle elle a été acceptée par la communauté. Maude Céré mentionne qu'elle a développé une excellente relation avec les résidents de la Haute-Beauce et qu'elle s'est sentie acceptée par la communauté.

Elle décrit son rôle de leader comme étant un rôle de

> catalyseur, comme . . . animatrice dans le sens de donner vie pis de stimuler, pis de par mon intermédiaire c'est de voir les possibles de tout le monde, leurs talents, leurs capacités, de voir au niveau gestion aussi, trouver les meilleures sources de financement possibles, donc par moi, j'vais essayer de faciliter toutes les choses, alors catalyseur, facilitateur . . . Alors j'avais un rôle, ..eh... j'ai toujours essayé d'éviter d'être autoritaire, c'est bien sûr qu'y fallait prendre des décisions à certains moments, mais quand je travaillais avec les gens, c'était l'idée des groupes qui comptait. (Communication personnelle, 27 août 1992)

Pour elle, son implication dans le développement d'un ecomuseum lui a apporté d'importants gains personnel :

> Alors c'est te dire que pour moi c'était plus que travailler, avoir une job, un emploi, c'était vraiment me consacrer au développement d'une région au niveau autant des mentalités qu'économique et me consacrer . . . et à travers ça, je me suis révélée moi-même. Alors je me plains pas parce que je me suis fait une réputation, je me suis fait une personnalité, je me suis révélée moi-même, donc

> l'écomusée, j'ai donné beaucoup mais j'ai reçu autant que l'écomusée. Y a tout un apport humain dans l'écomusée qui est fantastique, c'est un chantier vivant. (Communication personnelle, 27 août 1992)

**Aspects communs aux leaders**. Un premier aspect qui est commun aux deux leaders est que ni l'un ni l'autre ne sont pas originaires de la région. Un répondant indiquait que ceci était essentiel.

> J'suis convaincu que . . . des initiatives comme ça viennent de monde de l'extérieur . . . J'suis absolument certain de ça pis j'suis convaincu que c'est absolument nécessaire pratiquement que ça marche de même . . . parce que si ça avait originé des gens du coin, ça aurait pas fonctionné . . . à cause des chicanes de clocher. Ça prend des gens de l'extérieur pour partir quelque chose comme ça, réunir. (Communication personnelle, anonyme, août 1992)

Un deuxième aspect particulier aux deux leaders est que chacun définissait son rôle comme étant celui d'animateur. Chacun se percevait comme étant celui ou celle qui aidait la communauté à découvrir son potentiel et à mieux se connaître. Ils ont aussi aidé la communauté à acquérir de nouvelles habiletés lui permettant d'avoir un certain contrôle sur son développement. Il faut souligner que leur formation professionnelle peut avoir influencé cette perception. Tous deux avaient acquis un certain niveau d'expertise au niveau de l'intervention communautaire. Ainsi, à partir de leurs expériences, ils ont orienté leur action vers l'animation.

### L'Écomusée de la Haute-Beauce tel que défini par la communauté

Dans cette partie, la communauté de la Haute-Beauce décrit son Écomusée en se basant sur les sept caractéristiques définies par Georges-Henri Rivière. Les sept caractéristiques : miroir, expression de l'homme et de son environnement, expression de temps, interprétation de l'espace, laboratoire, centre de conservation et école seront décrits l'un à la suite de l'autre.

**Miroir**. L'Écomusée de la Haute-Beauce est un miroir de la communauté. "Si tu vas comme à Sainte-Clothide, la maison du folklore, c'est sûr que ça reflète pis que c'est de ce coin là, parce que c'est des folkloristes nés. Pis si on regarde ici on a le granit, t'sais . . . qui fait vivre trois municipalités, donc c'est un reflet" (Communication personnelle, anonyme, août 1992).

Cette notion est aussi perçue en tant qu'image qui se reflète d'elle-même aux autres communautés. "Je pense que ça joue le rôle de miroir . . . parce que quand même on est un modèle partout à travers la province de Québec, toute l'Amérique du Nord en réalité" (Communication personnelle, anonyme, août 1992).

Il semble que cette notion ait maintenant évolué. "Ça, justement, on employait ça dans les premières années . . . On emploie plus ça, j'ai pas entendu ça depuis plusieurs années" (Communication personnelle, anonyme, août 1992). Ce répondant souligne cependant que cette notion demeure toujours appropriée. "N'empêche que ça pourrait être utilisé encore, parce que c'est vrai. Tu regardes Sainte-Clothide . . . c'est . . . le miroir du folklore, des traditions des gens du coins, des coutumes [et] des légendes . . . C'est exactement ça" (Communication personnelle, anonyme, août 1992).

Cependant, la communauté a aussi décidé de dépasser cette dimension:

> Nous on dit que c'est plus qu'un miroir, on va très loin, c'est comme si on pénétrait dans le miroir, c'est pas juste une image qu'on veut donner aux visiteurs, c'est comme si, en tous les cas moi à l'époque, je voulais vraiment les faire s'exprimer sur eux-mêmes . . . et aussi réfléchir à ce qu'ils étaient et ce vers quoi ils allaient. (Communication personnelle, anonyme, août 1992)

Un autre répondant souligne qu'il faut être prudent avec cette notion de miroir puisqu'elle peut fixer la communauté dans une image qui ne vient pas d'elle. Il est important que la communauté elle-même définisse cette image.

> J'pense que c'est de donner un moyen à la population de se regarder elle-même et puis ensuite, si elle le désire, de se donner des points de comparaison mais pas de lui fournir un miroir dans lequel on lui demande de regarder l'image qu'on veut bien lui projeter. (Communication personnelle, anonyme, août 1992)

**Expression de l'homme et de son environnement**. L'expression de l'homme et de son environnement se traduit à travers les différentes expositions présentées par l'Écomusée.

> J'pense qu'on est toujours resté dans les choses très près de la nature. Pis on a toujours essayé de refléter c'qui . . . était vraiment notre vie à nous, pis si je regarde l'exposition qu'y avait à l'écomusée . . . c'était l'histoire des fermes laitières . . . donc c'est notre environnement . . . le moulin à carder . . . le train à Courcelles c'est le train qui a fait que nos paroisses se sont développées. (Communication personnelle, anonyme, août 1992)

Pour la communauté de la Haute-Beauce, cette notion de l'homme et de son environnement englobe tout son territoire. "C'est l'homme avec son environnement mais très élargi, j'veux dire, considération de son paysage, de ses réseaux routiers, de ses structures" (Communication personnelle, anonyme, août 1992).

D'autres actions sont aussi entreprises par l'Écomusée de la Haute-Beauce pour exprimer cette relation, comme par exemple la lutte pour protéger les boisés de Dorset. "On a joué un rôle au niveau de la coupe des boisés de Domtar . . . on a livré une lutte à ce niveau là . . . On peut qualifier ça d'expression de l'homme et son environnement" (Communication personnelle, anonyme, août 1992).

La Maison du granit est un autre exemple de cette relation entre l'homme et l'environnement. Elle représente la façon dont l'homme a su tirer profit de son environnement.

**Expression de temps**. Pour la communauté de la Haute-Beauce, cette notion inclut le passé, le présent et le futur. Un répondant parle de ces trois périodes.

> J'pense que l'écomusée, c'est le passé, présent, futur . . . le patrimoine, l'histoire est un aspect, pis le présent c'en est un autre aussi, le présent c'est la vie des gens et tout ça, ensuite l'avenir, regarder l'avenir. On regarde l'avenir pour notre développement culturel, la sauvegarde de son environnement, ce sont des objectifs. (Communication personnelle, anonyme, août 1992)

Différentes initiatives sont axées sur l'établissement d'une relation entre le passé et le présent. Un répondant fait part de ses observations par rapport à l'évolution qui s'est produite pour développer cette relation entre le passé et le présent.

> Oui y a toute la reconnaissance d'un patrimoine, les efforts de mise en valeur d'un patrimoine mais toujours avec l'idée d'actualiser tout ça. J'pense qu'on a dépassé la période où on aurait pu aller dans le passé uniquement pour montrer d'une façon statique qu'est-ce qu'y a pu être marquant dans notre développement mais au contraire, j'pense qu'on a atteint une maturité culturelle, j'dirais muséologique en même temps qui nous permet d'actualiser ces données là pour les mettre en comparaison avec c'qu'on crée aujourd'hui, c'qui nous occupe aujourd'hui. (Communication personnelle, anonyme, août 1992)

Un autre répondant explique comment, par le biais d'une exposition, cette relation est établie.

> On installe des expositions qui deviennent présentes dans le sens qu'y a toujours un message qu'on va chercher . . . L'exposition cette année sur "Paraître", la parure là, alors on fait le lien avec 1992 . . . On fait une étude . . . avec un groupe témoin pour savoir, paraître, dans le sens large du mot, t'sais on le met au présent, dans le sens que est-ce que ça l'a changé avec autrefois. Parce qu'autrefois, paraître c'était, bon on va penser à une personne qui perdait son mari, qui était en deuil. Bon fallait que ça paraisse. Alors qu'aujourd'hui, quelle importance que ça l'a? Quelle importance que ça l'a l'opinion des gens? . . . T'sais, c'est pas la même vision des choses. (Communication personnelle, anonyme, août 1992)

D'autres initiatives sont axées sur le futur, comme par exemple la protection de l'environnement. La communauté agit aujourd'hui pour protéger son environnement et pouvoir en profiter encore dans le futur.

À un autre niveau, il est aussi question de "temps vécu".

> L'expression de temps, si on peut dire aussi, c'est qu'on en manque de temps, on en manque toujours, toujours, on a quand même des horaires bien remplis, des structures qui sont quand même assez lourdes et régulières, t'sais qui demandent une assiduité au niveau de l'achèvement des dossiers, pis de préparations de plans de travail, plans de développement, stratégies, etc. Donc y a aussi toute notre partie de temps qui est vécu. (Communication personnelle, anonyme, août 1992)

**Interprétation de l'espace**. Pour la communauté de la Haute-Beauce, l'espace fait partie intégrante de son quotidien, dans le sens où les résidents ne se rendent plus compte de la beauté de leur environnement. L'Écomusée les a sensibilisés à ces espaces naturels et bâtis.

> Moi je dis que les gens en Haute-Beauce, depuis que l'Écomusée existe, y ont réappris à se découvrir. Beaucoup de gens m'ont dit moi, "c'est toi qui m'a fait prendre conscience qu'y avait une montagne . . . les boisés, les belles érablières", parce qu'on voit plus. . . . Alors je pense que l'Écomusée a joué un grand rôle dans le sens de conscientiser les gens à leur environnement, à le protéger . . . Je pense qu'on a réussi à conscientiser les gens à respecter leur environnement, à le redécouvrir. (Communication personnelle, anonyme, août 1992)

En plus d'apprécier leur environnement, l'Écomusée leur a fait prendre conscience que la région avait peut-être un potentiel touristique.

> Ben ça l'espace, on est dedans . . . Y a l'espace habité, l'espace bâti, y a les champs, les grands horizons. C'est une autre affaire, les gens du coin s'rendent pas compte. Ça c'est une affaire que l'écomusée a joué un grand rôle, on a passé pour des fous raides quand on a commencé à

> développer ça, c'est qui qu'y allait venir visiter ce musée-là? Les touristes? Voyons donc, y vas-tu venir des touristes ici? Nous autres, quand on va en voyage on va ailleurs! Ça leur est jamais venu à l'idée de penser que la Haute-Beauce a un potentiel touristique t'sais, ça commence à peine à changer. (Communication personnelle, anonyme, août 1992)

La notion d'espace est présente dans l'Écomusée de la Haute-Beauce.

> Ben l'écomusée déjà a une notion d'espace, j'pense qu'avec le territoire qu'on couvre, les sept installations, si on peut dire, les sept équipements en fait, qui forment le réseau de l'écomusée montrent qu'y a une perception de l'espace très caractéristique dans le sens où on peut parcourir des distances qui sont quand même assez grandes mais dans le sens aussi où on va interpréter dans les lieux . . . Si on se donne la peine par exemple d'analyser les paysages de Lac Drolet à East Broughton, c'est phénoménal tout ce qu'on va traverser comme espace, j'veux dire de plateaux, ici on est en pleine montagne, pis tu passes des plateaux, t'arrives à Sainte-Clothide, t'as l'impression d'être dans Charlevoix . . . le paysage est côteux ensuite l'amiante qui est complètement autre chose . . . en fait, c'est déjà la notion d'espace est là. (Communication personnelle, anonyme, août 1992)

Ce répondant emploie le terme "équipements". Ces derniers sont importants dans le contexte d'écomusée. Ces équipements sont les outils par lesquels la communauté se découvre et se développe. Ils ne sont donc pas des fins en soi, mais bien des moyens par lesquels la communauté prend conscience de son environnement. C'est à partir de ces équipements que la communauté participe à son développement. Ainsi, par exemple, la Maison du granit n'est pas seulement un bâtiment, elle devient un équipement par lequel la communauté découvre son patrimoine par rapport à tout ce qui est relié à l'industrie du granit. Par la suite, la communauté interprète ce patrimoine selon ce qu'il représente pour elle. Finalement, l'équipement devient un outil de diffusion avec lequel la communauté peut communiquer avec ses visiteurs et leur présenter cet aspect de sa réalité.

La notion d'espace est aussi exprimée par le biais des tables de lecture installées à différents endroits sur le territoire. La communauté a pris le temps d'interpréter les fluctuations de son territoire. Ces tables indiquent les distances entres les différentes particularités de l'environnement. De plus, ces tables fixent l'environnement à un temps précis dans son évolution. Elles peuvent donc être éventuellement utilisées pour comparer les changements intervenus sur le territoire après un certain nombre d'années.

**Laboratoire** L'Écomusée de la Haute-Beauce n'est pas un laboratoire pour tous les répondants. Certains mentionnent que le terme "laboratoire" est trop "fort" pour qualifier le travail exécuté à l'Écomusée.

> Laboratoire là . . . aller jusqu'à un laboratoire là, t'sais j'veux dire, étudier à un point comme un laboratoire là non, on peut pas se pencher autant que ça parce que, comme j'te dis, on est toujours une petite poignée de monde, pis ça prendrait des permanents réguliers pour aller au fond des affaires. (Communication personnelle, anonyme, août 1992).

Par contre, pour d'autres, l'Écomusée est un laboratoire. Un répondant explique comment cette notion de laboratoire s'actualise à l'Écomusée.

> Quand tu regardes Ghislaine Pomerleau, c'est une femme qui a à peine son secondaire 2 ou 3, qui a élevé ses enfants, pis là [elle] a décidé de s'créer un emploi, s'lancer dans l'opération de sauvegarder et de mettre en valeur un moulin, pis là est rendu qu'elle va produire des quilts pis que le moulin va fonctionner . . . A l'a appris énormément pis à

> l'apprend tout l'temps. Dans ce sens là, c'est un laboratoire. (Communication personnelle, anonyme, août 1992).

Pour un autre répondant, cette notion est essentielle.

> Ça se vit . . . pis je trouve que c'est une notion essentielle parce qu'y faut sans cesse s'activer, pis j'veux dire, produire, confronter des idées, des projets. Pis justement, la position de l'écomusée doit être celle d'un laboratoire qui permet l'expérimentation, qui permet l'erreur, mais qui vise essentiellement la qualité. (Communication personnelle, anonyme, août 1992)

L'Écomusée est un endroit où l'on fait constamment de la recherche. "C'est un immense laboratoire parce que tu fais de la recherche à tout point de vue, j'veux dire, tu fais de la recherche pour les gens, tu fais de la recherche avec les gens pour savoir où y en sont rendus, le fait de faire du développement culturel ça t'oblige à faire de la recherche" (Communication personnelle, anonyme, août 1992).

**Centre de conservation**. L'Écomusée de la Haute-Beauce endosse cette responsabilité de protection et préservation du patrimoine. Ainsi, la Maison des gens de Saint-Hilaire :

> c'est un centre de conservation aussi comme le moulin Groleau à East Broughton . . . comme la Maison rouge, j'veux dire de Saint-Honoré en est un autre. L'expo-train de Courcelles est un autre, pis à Courcelles, y a un travail très fort qui se fait . . . pour la conservation d'un moulin à scie, d'un atelier de menuiserie, d'un point de voie ferré. Sainte-Clothide aussi, un barrage et un moulin à scie . . . c'est des choses comme ça. (Communication personnelle, anonyme, août 1992)

Un répondant souligne que "y s'fait énormément de travail . . . sur le territoire, sur le plan de la conservation parce que chacun des centres a ses objets de collection" (Communication personnelle, anonyme, août 1992).

Il semble cependant y avoir un relâchement au niveau de la protection de l'architecture des maisons privées et des granges.

> C'est sûr qu'on joue pas pleinement tous les rôles qu'on pourrait être amenés à jouer, qu'on pourrait jouer, comme par exemple sur le plan de la défense du patrimoine de l'architecture des bâtiments, du rôle qu'on est en train de perdre les uns après les autres, les super belles granges, les granges cathédrales qui s'effondrent une après l'autre pis qui [sont] remplacées par [des] structures de tôle qui sont des hangars, les maisons . . . faudrait pratiquement mettre un terme à ça parce que si ça continue comme ça, y va rester rien que des bungalow . . . on va . . . perdre le charme de la région. (Communication personnelle, anonyme, août 1992)

**École**. La notion d'école se définit de façon particulière à l'Écomusée de la Haute-Beauce.

> Ce qui se donne, ce qui se fait comme ateliers, se donne en conférence, tous ces travaux-là, ça se donne pas dans les écoles . . . c'est à part, ça s'adapte à une clientèle spéciale, que ce soit par exemple les explorations dans la nature . . . des ateliers sur différents sujets . . . c'est juste quelques éléments . . . qu'on pourrait dire que l'Écomusée c'est une école à ce niveau-là. Mais pas rien qu'au niveau d'ateliers d'éducation populaire là, ça peut être une école dans d'autres domaines aussi. Y a le CIE, qui est le Centre d'information écomuséale . . . qui fonctionne aussi, qui est encore un autre genre d'école. Ensuite . . . sur le thème école, on travaille beaucoup face à la population scolaire comme telle. Bon disons, ce qui touche l'école là, j'pense

> avoir touché les trois principaux points. (Communication personnelle, anonyme, août 1992)

Il semble que la notion d'école est aussi importante pour tous les bénévoles et travailleurs impliqués dans l'Écomusée de la Haute-Beauce. Un répondant décrit les différents apprentissages que certains ont faits dans le cadre de leur implication dans l'Écomusée.

> C'est vrai que c'est un milieu d'apprentissage, . . . y a pas moins que cent personnes j'pense dans toutes ces années-là qui ont eu une formation directe que ce soit en animation, que ce soit en différentes techniques : sérigraphie, montage d'exposition, restauration, conservation, mise en exposition . . . Donc c'est plein de monde qui . . . ont retiré une formation à ce moment-là pis une formation c'est aussi une . . . considération du talent, des capacités . . . d'individus qui ont été sollicités dans toutes ces années là, c'est énorme les capacités de formation de l'Écomusée de la Haute-Beauce. (Communication personnelle, anonyme, août 1992)

Ainsi, lorsqu'il est question de la notion d'école à l'Écomusée de la Haute-Beauce, quatre éléments sont mentionnés. Premièrement, il y a les ateliers d'éducation populaire. Le but de ces ateliers est ". . .de permettre aux individus et groupes intéressés de s'initier ou de se perfectionner dans diverses méthodes et techniques de travail dans le but de se rendre aptes à réaliser divers projets personnels ou collectifs" (Muséambule, 1987, p. 5).

Deuxièmement, il y a le Centre d'information écomuséale qui offre un service aux gens voulant obtenir un formation sur un sujet relié à l'écomuséologie ou de l'information sur l'Écomusée de la Haute-Beauce.

Troisièmement, il y a les programmes scolaires. Les enseignants de la région ont accès à des trousses éducatives leur permettant de préparer les élèves avant de visiter les différents équipements de l'Écomusée.

Finalement, le quatrième niveau est l'apprentissage que les bénévoles de l'Écomusée retirent de leur implication. Pour eux, l'Écomusée est comme une école où ils apprennent autant par rapport à eux que par rapport à la communauté.

## Écomusée en tant qu'innovation

Cette section présente une définition du concept écomusée et de son expression en tant qu'innovations et comment ces innovation sont perçues par les leaders. Aussi, au cours des entrevues, certains informateurs ont fourni d'intéressants commentaires par rapport aux caractéristiques de l'écomusée en tant qu'innovation, ces derniers sont donc aussi présentés.

Cette section se divise en deux parties. La première discute des caractéristiques de l'innovation écomusée. La deuxième traite des caractéristiques de l'innovation ecomuseum. La caractéristique "essai" (trialability) ne sera pas discutée puisque, pour cette section, l'écomusée ainsi que son expression seront considérés inclusifs, c'est-à-dire en tant qu'entités et non en tant qu'une série de projets (voir p. 32)

### Écomusée (concept)

**Avantages**. Le principal avantage du concept écomusée est sa flexibilité, qui laisse place à la création.

> Donc les avantages de l'écomusée, c'est une formule à mon avis, pour moi donc, qui est complètement ouverte. L'avantage est, elle l'est pour les gens créateurs, créatifs, elle est idéale, c'est qu'elle se laisse enfermer dans rien. Deuxièmement, elle est une force de pression énorme parce qu'elle fonctionne, parce qu'y a ben du monde derrière tout ça là. Alors ça t'permet effectivement d'être véritablement créateur, tu es incapable de résister à la force d'inertie locale . . . ça permet effectivement d'aller très loin et de, en particulier, de passer par-dessus beaucoup de . . . limites institutionnelles là. Bon donc, l'avantage c'est effectivement celle de permettre, permettre d'être continuellement créateur. (Communication personnelle, anonyme, août 1992)

**Compatibilité**. Cet avantage de flexibilité confère à l'écomusée un certain degré de compatibilité. Le concept peut être présenté de façon à être compatible avec ". . . existing values, past experiences and the needs of potential adopters" (Rogers, 1983, p. 15). La communauté a participé au développement de l'Écomusée de la Haute-Beauce. Elle a ainsi établi ses priorités au niveau des activités selon ses valeurs et ses besoins. Elle a donc forgé l'Écomusée selon ses désirs.

**Complexité**. Le concept est difficile à comprendre. Cette difficulté semble être reliée au fait que ce concept n'a pas de définition précise. "C'est pas une formule facile, alors qu'on s'engage dans une formule aussi difficile que tout est à définir finalement, et continuellement à redéfinir parce que c'est ce qui définit l'écomusée" (Communication personnelle, anonyme, août 1992).

Pour les résidents de la Haute-Beauce, ce concept est complexe. "Ben c'est parce que c'est quelque chose de nouveau quand même t'sais là, puis les gens sont habitués à entendre parler de musées, mais écomusée ça, c'est pas clair, y savent pas ce que ça veut dire" (Communication personnelle, anonyme, août 1992).

**Visibilité.** Au niveau conceptuel, cette caractéristique ne peut s'évaluer; il est difficile de "voir" une idée. Cet élément sera discuté dans la prochaine section.

**Ecomuseum (expression).** Quand l'idée se transforme et devient tangible, cela a un effet sur ses caractéristiques. Ainsi, lorsque "écomusée" devient "ecomuseum", ceci peut modifier ses caractéristiques. Dans cette section, les caractéristiques de l'innovation "ecomuseum" sont présentées.

**Avantages.** Les principaux avantages de l'Écomusée de la Haute-Beauce sont : la prise de conscience par la communauté de ses habiletés et le développement d'un sentiment de fierté par rapport à son environnement et son identité. "C'qui a fait que les gens, un moment donné e rendent compte, les membres de la population, la communauté se rend compte qu'effectivement y sont capables de faire des choses et d'aller aussi loin, plus loin que qu'est-ce qu'ils auraient pensé pouvoir faire" (Communication personnelle, anonyme, août 1992).

Ils ont développé une fierté, ". . . on sent une fierté, on sent vraiment une fierté, pis pour plusieurs t'sais,.. ça s'sent" (Communication personnelle, anonyme, août 1992). Ils ont aussi redécouvert leur environnement et appris à l'apprécier : ". . . depuis que l'écomusée existe, y ont réappris à se découvrir. Beaucoup de gens m'ont dit 'moi c'est toi qui m'a fait prendre conscience qu'y avait une montagne qui a là, les boisés, les belles érablières!'" (Communication personnelle, anonyme, août 1992).

**Compatibilité.** Cette caractéristique a deux niveaux, selon l'angle d'analyse. D'un côté, il y a un haut degré de compatibilité entre la population et l'ecomuseum puisque celui-ci a été présenté en tant que PME (petite et moyenne entreprise). Dans la région, ce modèle était connu et largement employé.

> Aussi, la réussite ici, elle se calcule en réussite financière, matérielle, etc . . . comme l'entreprise, le modèle de la petite entreprise. Ce qu'on a adopté dès le départ ce modèle là, le profil de la PME, avec toutes ces caractéristiques : milieu familial, de l'autofinancement, toutes ces choses là etc . . . et puis pour effectivement prouver, effectivement, qu'on est aussi valables qu'une PME. (Communication personnelle, anonyme, août 1992)

D'un autre côté, l'ecomuseum présentait aussi un aspect qui n'avait jamais été développé dans la région : la culture. Le développement culturel n'avait jamais été une priorité (Quig, 1988). Ainsi, par rapport à cet aspect, le niveau de compatibilité était plus bas puisque l'ecomuseum visait une action culturelle.

**Complexité**. Même si l'ecomuseum en tant que tel est tangible et concret, il est toujours considéré comme étant assez complexe.

> Ben ça, j'vais t'dire honnêtement, j'pense que ça change pas grand chose. Quand je te dis que la plupart des gens n'ont pas compris trop trop ce que c'est l'écomusée, ça change pas tellement. Y a peut-être les granitiers qu'on va finir par leur faire comprendre, à cause de la maison du granit, eux autres vont peut-être comprendre un peu plus t'sais c'est quoi l'écomusée. (Communication personnelle, anonyme, août 1992)

Ainsi, même si la concrétisation de l'idée aide à sa compréhension, celle-ci reste toujours un peu difficile.

Par contre, il faut ici distinguer entre les gens directement impliqués dans l'ecomuseum et le reste de la population. Les bénévoles et employé.e.s de l'Écomusée de la Haute-Beauce ont une image plus précise de ce qu'est l'ecomuseum. Ceci peut s'expliquer par le fait qu'ils ont contribué au développement de l'ecomuseum, qu'ils l'ont forgé selon leurs valeurs et leurs besoins.

**Visibilité**. Les projets développés à l'Écomusée de la Haute-Beauce possèdent un haut degré de visibilité comme, par exemple, la collection Bolduc, les exhibits de plein air, la Maison des gens, la Maison du granit, etc. Donc, la population en général pouvait effectivement voir ce que l'Écomusée accomplissait. Malgré ce degré élevé de visibilité, il demeure que, comme mentionné plus haut, certains ont de la difficulté à comprendre ce qu'est un ecomuseum. Ils peuvent voir les différents projets, mais ils ont de la difficulté à comprendre l'action globale qui se produit derrière.

## Sommaire

L'Écomusée de la Haute-Beauce est né en 1979 (malgré le fait que ce nom n'était pas encore employé à ce moment) d'un désir de développer l'aspect culturel de la région. Il s'agissait donc d'une action culturelle. Il a acquis le nom officiel d' "Écomusée de la Haute-Beauce, Musée territoire Inc" en 1983. En 1984, il a obtenu son accréditation du gouvernement provincial. Tout au long de son développement, la communauté a découvert son histoire, son patrimoine, découvertes qui se sont réalisées à partir de la création d'équipements. La communauté a de plus développé une fierté par rapport à ce qu'elle était et par rapport à ce qu'elle est devenue.

Le système social dans lequel s'est développé l'Écomusée de la Haute-Beauce est de type traditionnel plutôt que moderne. Trois caractéristiques ont servi à décrire ce système social : l'éducation, la technologie et le cosmopolitisme. Pour ce qui est de la caractéristique reliée à l'éducation, il semble qu'elle revêtait plus d'importance dans certains milieux qu'ailleurs. De plus, il y avait aussi un pourcentage élevé de la population qui n'avait pas complété une neuvième année. Quant au degré de développement de la technologie, les secteurs du granit, de l'agriculture et de la foresterie étaient les plus développés. Enfin, il y avait un degré élevé de cosmopolitisme.

Deux personnes ont été identifiées en tant que leaders d'opinion entre 1979 et 1985. Un de ces leaders avait deux rôles : leader et agent de changement. Il était leader d'opinion puisqu'il a joué un rôle important dans l'implantation de l'Écomusée de la Haute-Beauce dans la région. Il était aussi agent de changement puisqu'il venait d'ailleurs et qu'il a introduit le concept dans la région. Son expertise dans le domaine muséologique lui a conféré un degré de leadership. Le second leader a obtenu son leadership par le biais de son expertise et de son accessibilité sociale. Ce leader était aussi de l'extérieur de la région mais s'est fait accepter par la communauté. Ces deux leaders ont défini leur rôle comme en étant un d'animateur visant à aider la communauté à découvrir son potentiel et à se prendre en charge. Aussi, le fait que tous deux étaient de l'extérieur de la région a permis d'assurer un certain succès à l'établissement de l'Écomusée. En effet, il y avait un haut degré de concurrence entre les municipalités qui empêchait l'émergence d'une collaboration. Ces leaders, du fait qu'ils venaient de l'extérieur, offraient une certaine neutralité puisqu'ils n'étaient pas impliqués dans les "chicanes de clocher".

Pour la communauté de la Haute-Beauce, les sept caractéristiques développées par Georges-Henri Rivière se reflètent dans l'Écomusée. La communauté a atteint un certain degré de maturité par rapport à son développement, ce qui lui permet d'aller au-delà de la notion de miroir. L'image reflétée par le miroir fait partie d'un cycle. Elle est constamment réévaluée et réajustée. L'expression de l'homme et de son environnement se traduit par les différents projets mis de l'avant par l'Écomusée. Les tables de lecture permettent une interprétation de l'espace, du territoire de l'Écomusée. De plus, l'Écomusée a sensibilisé la population par rapport à son espace naturel et bâti. Au niveau de la dimension de laboratoire, certains suggèrent que ce terme n'est pas adéquat tandis que pour d'autres, l'Écomusée est effectivement comparable à un laboratoire. La dimension de centre de conservation est présente à l'Écomusée : la Maison des gens, la Maison du granit, l'expo-train et la Maison rouge sont des exemple de centres de conservation. Il y a cependant une lacune au niveau de la protection de l'architecture des maisons privées et des granges. Par rapport à cet aspect, le rôle de l'Écomusée en tant que centre de conservation est insuffisant. La dimension d'école se vit à quatre niveaux : les ateliers d'éducation populaire, le Centre d'information écomuséale, la programmation scolaire, et finalement l'apprentissage par expérience pour les bénévoles impliqués dans le développement de l'Écomusée.

L'écomusée et l'ecomuseum en tant qu'innovation possèdent des caractéristiques spécifiques qui les distinguent des autres innovations. Au niveau conceptuel, l'avantage de l'écomusée c'est d'être une formule flexible qui présente un degré élevé de compatibilité. Cependant, le concept est complexe. Quant à l'avantage de l'ecomuseum en tant qu'expression, c'est qu'il contribue à créer un sentiment de fierté au sein de la communauté. En Haute-Beauce, l'ecomuseum a un degré élevé de compatibilité par rapport au modèle qu'il utilise : la PME. Par contre, son degré de compatibilité diminue lorsqu'il est question de son aspect culturel. L'ecomuseum est très complexe, mais son degré élevé de visibilité aide à le rendre compréhensible.

# CHAPTER FIVE

## The Crowsnest Pass Ecomuseum Case

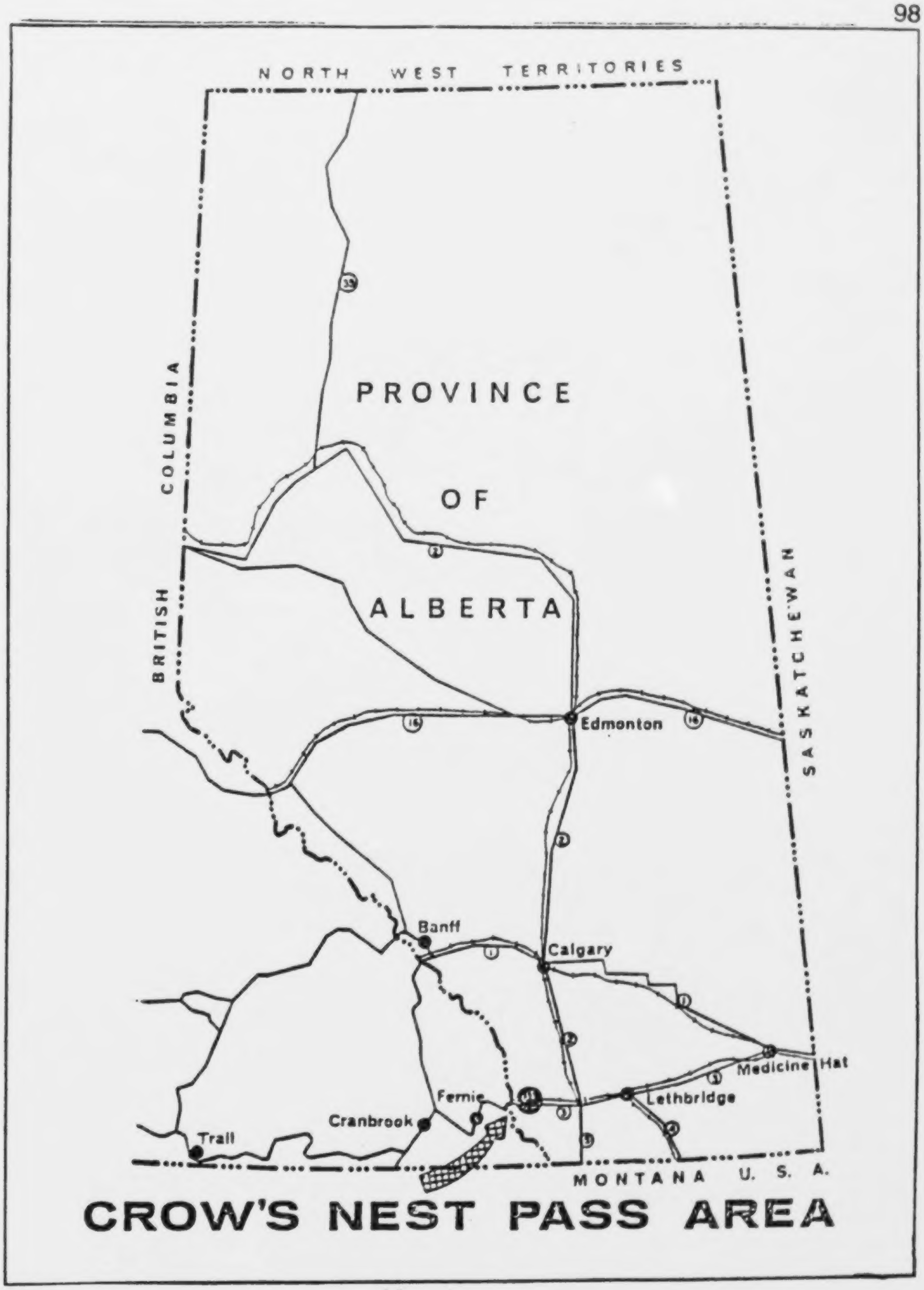
This chapter introduces the Crowsnest Pass Ecomuseum case and has eight sections. The first one provides a geographical description of the Crowsnest Pass followed by a brief description of the community. The subsequent section explains the historical development of the Crowsnest Pass Ecomuseum. A description of the social system is offered in Section four. Section five deals with the identification and the roles of the opinion leaders. The next section describes the community's perception of the Crowsnest Pass Ecomuseum based on Georges-Henri Rivière's characteristics. Section seven deals with the opinion leaders' perception of the écomusée and ecomuseum using the characteristics of an innovation. A summary concludes this chapter.

### Geographical Description

The Crowsnest Pass region is located in the south western part of the province of Alberta. It forms a corridor of 32 kilometres running east-west through the mountains and opening a door on the British Columbia border (see Maps 4 & 5, pp. 98-99). It is one of the three passes through the Canadian Rockies and the only one not located in a National Park. The Crowsnest Pass corridor on the Alberta side includes two towns: Blairmore and Coleman; two villages: Bellevue and Frank; and eight hamlets: Hillcrest, East Coleman, Blairmore Road, Graftontown, Carbondale, Willow Drive, Sentinel, and Hazel. In 1979, they amalgamated to form the Municipality of Crowsnest Pass. The five major municipalities (Coleman, Blairmore, Frank, Bellevue, and Hillcrest) are located within a six kilometres area. Coleman and Blairmore are about six kilometres apart. Blairmore and Frank are two kilometres apart. Frank and Bellevue are four kilometres apart. Bellevue and Hillcrest are about one kilometre apart. This closeness gives the region the aspect of a semi-urban development. Lethbridge is the closest major urban centre on the Alberta side at 160 kilometres to the west. On the side of British Columbia, Cranbrook is located 170 kilometres to the east.

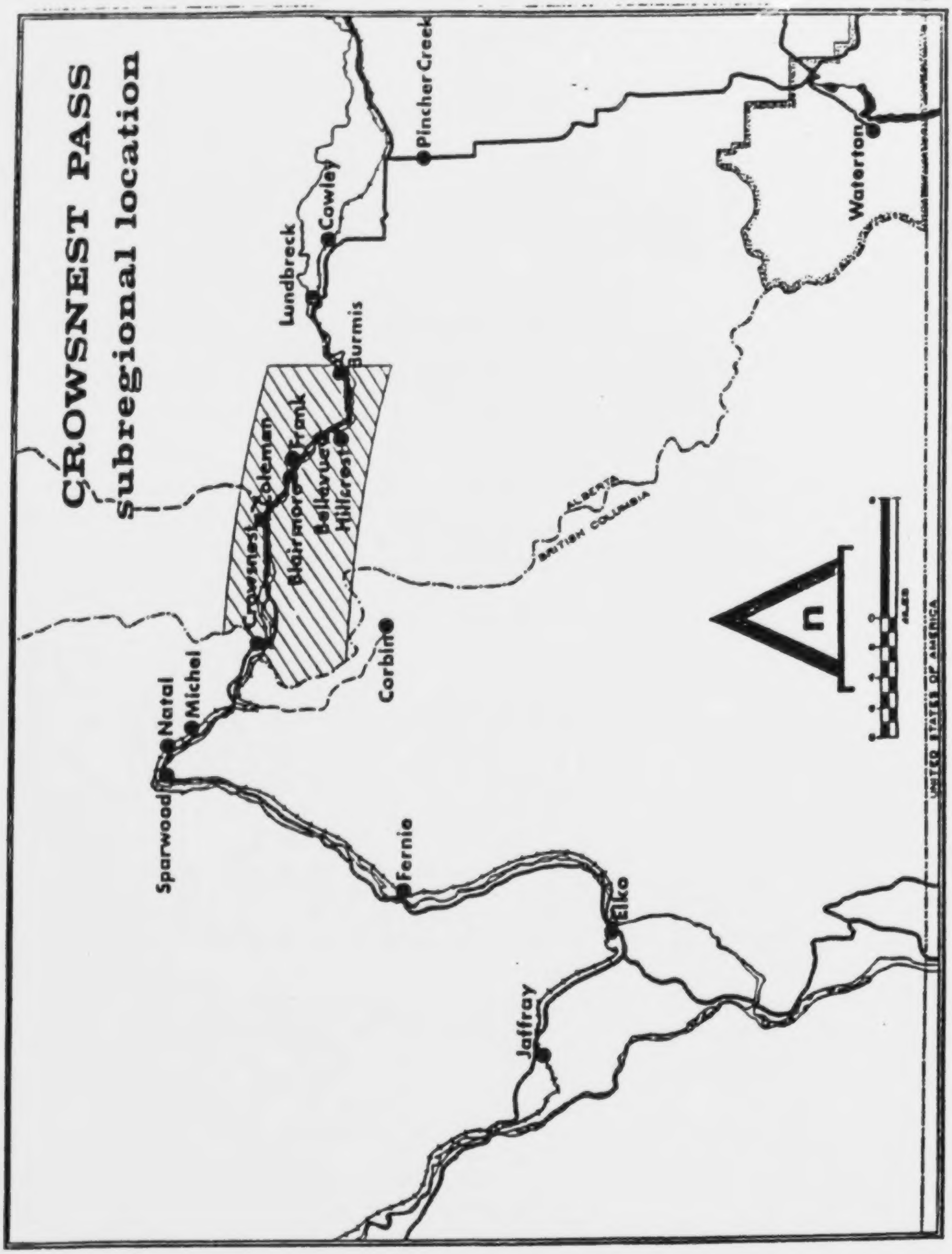
Many relics of the beginning of the century are scattered across the valley. The valley has a sense of time. It is easy to imagine and to recreate the life of the "working man" in the coal mine. The corridor is surrounded by the Rocky Mountains. This natural wall isolates the area from the prairies. It also offers a natural beauty with a sense of wilderness. Furthermore, the flora and fauna are among the richest of the province; they attract many naturalists and bird watchers (Crowsnest Pass Ecomuseum Trust, 1988).

In the Turtle Times (Frank Slide Interpretive Centre, 1992), an article describes the origins of the name "Crowsnest Pass". It seems to have arisen from an error of translation: ". . . the native people said there was a 'raven nest' near the base of the mountain. When the white man translated 'raven' as 'crow', the mountain was named erroneously, and subsequently so were the Pass and the Municipality" (p. 16). W. J. Cousins (1981), in his book, A History of the Crow's Nest Pass also addresses the question. He explains that a publication in Maclean's Magazine in 1928 caused some debate. The article stipulated that the mountain was named after a massacre at the foot of the mountain of a Crow Indian group by a Blackfoot Indian party, sometime in 1852 or 1854. However, this has been disputed. Cousins (1981) concludes that no definite answer concerning the origin of the name seems possible.


NORTH WEST TERRITORIES
BRITISH COLUMBIA
SASKATCHEWAN
PROVINCE OF ALBERTA
35
2
16
Edmonton
16
2
Banff
1
Calgary
1
2
Medicine Hat
3
Lethbridge
3
4
5
Fernie
Cranbrook
Trail
MONTANA U. S. A.
CROW'S NEST PASS AREA

Map 4

Crowsnest Pass - Location in Alberta
Source: Oldman River Regional Planning Commission, 1969, p.iii


CROWSNEST PASS
subregional location
Pincher Creek
Cowley
Lundbreck
Burmis
Frank
Coleman
Blairmore
Bellevue
Hillcrest
Crowsnest
Corbin
Natal
Michel
Sparwood
Fernie
Elko
Jaffray
Waterton
ALBERTA
BRITISH COLUMBIA
UNITED STATES OF AMERICA
N
MILES

Map 5

Crowsnest Pass - Alberta Side
Source: Oldman River Regional Planning Commission, 1969, p.iii

## The Community

Settlement by the white man in the Pass began around 1897 following the construction of the C.P.R. railway (Caragata, 1979; Cousins, 1981). Prospectors followed to take advantage of the coal resources of the region. Companies such as the International Coal and Coke Company, McGillivray Coal and Coke Company, the West Canadian Company, the West Canadian Collieries, and the American Company established themselves in the Pass.

The first community founded on the Alberta side of the Pass was Blairmore, in 1898 (Cousins, 1981). Frank was officially established September 10, 1901. In 1903, Coleman was established and by 1905, water, electric light and telephone systems were installed in the town. Hillcrest could have been established first if it had not been for Charles Plummer Hill ". . . who was not able to make up his mind!" (Cousins, 1981). It was actually founded in 1905. The town of Bellevue was well established by the year 1909 when the West Canadian Company built a large tipple and the Maple Leaf Coal Company was opened.

The boom period was short-lived (Cartlidge, 1980). Already ". . . 1911 put an end to the long list of companies floated on the strength of Crow's Nest Pass coal" (Cousins, 1981, p. 51). Difficult years were to follow: mines closed, the cheap quality of coal did not stand the competition on the market. Furthermore, ". . . the capital, which had been so easy to obtain, now seemed to disappear" (Cousins, 1981, p.51). The whole history of the Pass was marked by the effects of highs and lows in the coal industry. Following the depression of 1911, 1916 brought back prosperity (Cartlidge, 1980). The demand for coal increased with World War I. This was only for a short while because a weakening was felt in the mining industry a few years before the great depression of 1929. The Canadian Pacific had cut down its demand on coal and fuel as oil and hydroelectricity became more popular (Altrogge, 1992). Some mines that survived the first depression were now experiencing difficulties. Shifts were cut and wages lowered. Then, with the Second World War (WWII), the demand for coal increased and men worked more regularly at higher wages (Cousins, 1981; Caragata, 1979). After WWII, the demand for coal dropped again. The big blow happened with the discovery of oil in Leduc in 1947. Railroad companies switched their type of fuel. This oil discovery proved to be important for the economy of the province but was devastating for the coal industry (Altrogge, 1992). Moreover, natural gas was the new resource for home heating. Consequently, many mines closed and, according to Cartlidge (1980), "By 1957, there was not a single operating coal mine on the Alberta side of the Crowsnest Pass" (p. 17).

Others industries were developed in the Pass along with the coal industry but were of a secondary status. In the early days, lumbering competed with the coal industry. However, with time, the reduction of the accessible forest stocks made it difficult to stand this competition (Altrogge, 1992; Cousins, 1981). Ranching was another industry which supplied horses and cattle for domestic and industrial purposes (Altrogge, 1992). A series of service industries were developed in parallel to the coal industry. There were services such as telegraph and telephone agencies, hotels, boarding houses, restaurants, blacksmiths, shops, banks, and brothels (Cartlidge, 1980).

A series of disasters has marked the community of the Crowsnest Pass. For this, both man and nature have to share responsibility. The worst mine disaster in Canada took place at Hillcrest in 1914. When the explosion occurred, of the 235 men who were in the mine, 189 were killed (Cousins, 1981). This deeply affected the life of many residents of Hillcrest. Caragata

(1979) quotes a comment that appeared in the "District Ledger" (the miner's paper) the week of the explosion:

> Slowly, but surely, the village of Hillcrest is returning to a natural condition of affairs. The widows, braving their loss and realizing that their children will need every attention, are bearing up with the stoicism peculiar to a mining community to whom sudden and violent death is not unknown. (p. 30)

Beside other mine disasters, the Frank Slide also brought great distress to the community. In the morning of April 29, 1903, ". . . a huge wedge of limestone slipped from the face of Turtle Mountain . . . smashed into the valley and drove up the other side for two miles" (Cousins, 1981, p. 89). Much publicity has been made of this catastrophe. Misinformation and distortion of the story led people to believe that the entire village had been buried while only a small part was (Cousins, 1981). About sixty to seventy people died buried by the slide.

Apart from these tragedies, the Crowsnest Pass has also been known for its labour confrontations (Crowsnest Pass Ecomuseum Trust, 1988). Cartlidge (1980) observes that the "[u]nion activity within the Crowsnest Pass is notable for one basic reason, that being that most of the improvements in the working conditions of the Pass miners were due solely to the initiatives of the labour movement" (p. 8). Many strikes have occurred in the coal mining industry but none is comparable to the 1932 strike centered in Blairmore and Bellevue. Caragata (1979) writes that "[s]ignificant as those strikes were, however, they were nothing compared to the battle which consumed the Crowsnest Pass for the bulk of 1932" (p. 114). This strike involved all the mines in the Crowsnest Pass except Hillcrest (Caragata, 1979). The major point under dispute was that workers complained about the favoritism of the operators in assigning men to places in the mine. Caragata (1979) then adds that "[t]he strike left deep scars, many inflicted by fighting among miners themselves" (p. 114). This strike also created dissension among the workers about the allegiance to the Mine Workers Union. This union was labeled as being a Red element by the companies, and they refused to deal with it. A local committee of moderates was created by workers, which the companies in Coleman played an important role in setting up. The message spread by this committee among the workers was that ". . . the only obstacle to a return to work was the Communist-dominated union they belonged to; without it, the strike would be over" (Caragata, 1979, p. 116).

The Pass was also famous for train robberies, the prohibition and bootleggers. One event which shocked the whole country involved the "Emperor" Emilio Picariello, a well known liquor dealer in the Pass. Cousins (1981) states that "[t]his is the crime most people think of when reference is made to the prohibition era in Alberta" (p. 67). It happened in September 1922, when the police suspected that an important load of whiskey had arrived in the Pass from Fernie by train. They had planned to raid the hotel in Blairmore. One constable was left in Coleman, in case the load was sent back to British Columbia. This constable, while in Coleman, saw Steven Picariello, Emilio's son, driving through Coleman at high speed. He tried to stop him and then fired. Nonetheless, Steven did not stop and reached Michel (a town on the British Columbia border) with no problem. However, Emilio Picariello heard a different story, went with a young lady to the constable's house and shot him. "Picariello and the woman . . . were arrested, tried and executed in 1923" (Cousins, p. 67).

The Crowsnest Pass is also particular with regards to the variety in the origins of its community. There are two dominant groups. The Slavs include Russians, Poles, Ukrainians, Yugoslavs, Czechs and Slovaks. The other dominant group is formed by British, Americans and Eastern Canadians (Cousins, 1981). Italians are also an important group. There are many more nationalities. In 1941, a census found that there were at least thirty-three nationalities in Blairmore alone (Cousins, 1981). In the early years, these groups tended to form clusters. Coleman is a perfect example in this regard. "West Coleman was 'Slavtown', Second Street was 'Italiantown' and East Coleman was the home of most of the Poles and Ukrainians" (Cousins, 1981, p. 116). Nowadays, this distinction is not so accurate because second and third generations have moved into new areas.

To complete this profile of the community, statistics can help us learn about the fluctuation in the size of the population between 1986 and 1991. Statistics about the level of education will also be looked at.

In 1986 the population of the Crowsnest Pass was 6912 (Statistics Canada, Profile - Alberta, 1988). The break down for each town was as follow: Bellevue 1048, Hillcrest 801, Frank 194, Blairmore 2256, and Coleman 2613. In 1991, the population decreased to 6679 (Statistics Canada, Profile - Alberta, 1992). There was a systematic decrease in each town (see Figure 3, p. 105). Bellevue population size was 993. In Hillcrest it dropped to 789. The population in Frank was 190 and in Blairmore, 2183. Coleman saw its population drop to 2524.

In 1986, of the people older than 15 years old, 17 percent had not completed a ninth grade (Statistics Canada, Profile - Alberta, 1988). This is equivalent to the national percentage (Statistics Canada, The nation: Schooling and major field of study, 1989). This shows that, although there is no post-secondary schools in the Pass, people tend to achieve a certain level of education. Statistics for education for 1991 were not available at the time of the writing of this study.

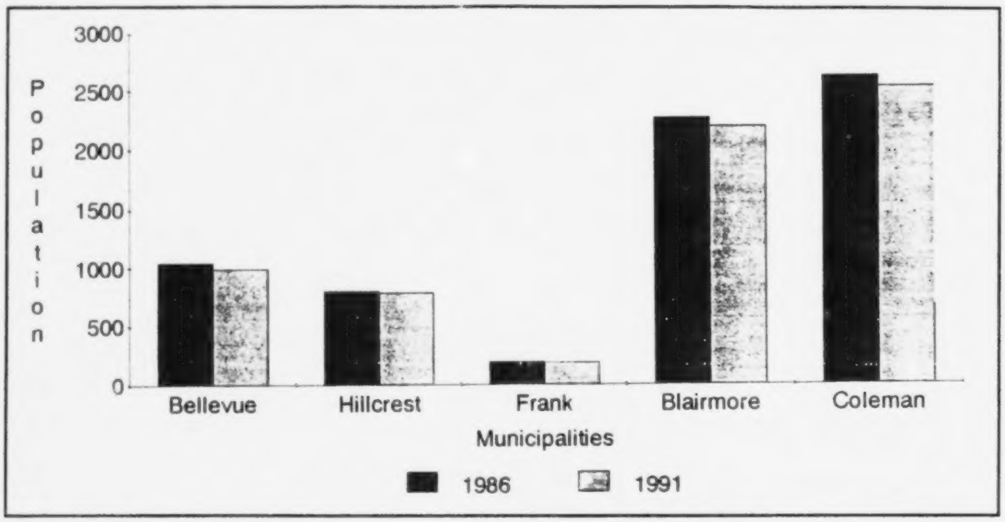


**Figure 3**

Population Distribution for the Crowsnest Pass Municipalities
(1986 to 1991)

## Development and Functioning of the Crowsnest Pass Ecomuseum

To fully understand the context in which the Crowsnest Pass Ecomuseum was developed, there are two important aspects to consider. The first aspect is the concerns about the preservation of historical resources which arose over the years. The second aspect is the economic situation of the Pass.

Before 1973, the preservation of historical resources was not considered important (Altrogge, 1992). It is through the creation of the Crowsnest Pass Citizens' Historical Society that concerns about historical preservation emerged. The two goals of the Historical Society were: ". . . developing the local tourism industry as well as preserving local historic resources" (Altrogge, 1992, p. 21). It was instrumental in the development of the ecomuseum in the Pass. It developed an awareness among the community about the protection of historical resources (Altrogge, 1992). One issue in which the Historical Society played an important role in the development of the écomusée's idea was the project to establish a historical village in the Pass. A respondent explained this project. "The original concept that the Historical Society had . . . is that they wanted to create an historical village. They wanted to take buildings of interest in the Pass and collect them all in one place and run it as a village" (Personal communication, anonymous, November 1992).

Then in 1980, Alberta Culture was involved in the region and proposed a historical resources development plan for the Pass. This proposal, prepared by Thora Cartlidge (1980), was the first of a series of studies to suggest the establishment of an ecomuseum in the Pass. It had been found that the Pass offered significant historical resources which were almost intact. However, no concrete development on the ecomuseum followed the report.

The establishments of the Frank Slide Interpretive Centre and the Leitch Collieries were also important in the development of the écomusée' idea in the community. Altrogge (1992), quoting Bradley, explains the effect: "And with the interpretive centre opening, the people said, this is something we can build on. And then interest started developing and backing the ecomuseum" (p. 117). The Frank Slide Centre and the Leitch Collieries were established between 1982 and 1985 (Altrogge, 1992).

In 1986, Alberta Culture commissioned Dr. Walter Jamieson from the Faculty of Environmental Design, University of Calgary to prepare a feasibility study on Coleman historic area (Jamieson, 1986). In this document, the author provides five scenarios ranging from a comprehensive interpretative development of the corridor closely related to the écomusée philosophy to a protection and stabilization of the physical aspects of the Coleman Main street's buildings. Following this study, Alberta Culture asked Dr. Walter Jamieson to conduct an other study which put an emphasis on the écomusée concept.

On the economic scene, around 1985 the economic situation of the municipality was in another period of decline. The Municipal Council along with the Economic Development Board were searching for a way to diversify the economy of the region. One of the objectives of the general municipal plan of 1986 (ORRPL, 1986) was ". . . to strengthen and diversify the local economy" (p. 9). Furthermore, this document states: "The historic, cultural and scenic assets of the Pass are potentially such a commodity, if used as the basis for tourism. This prospect has received a lot of attention recently" (ORRPL, 1986, p. 9). Thus, cultural tourism seemed to offer an economic complement for the community, especially given the high potential of the area. It had already been a heated topic for a few years but it had never been considered so seriously (Altrogge, 1992).

On December 22, 1986 by a resolution in Council, the Ecomuseum Committee was officially formed of municipal town councillors (Crowsnest Pass Ecomuseum Trust, Minutes, December 22, 1986). On December 31, 1986, the ecomuseum was incorporated under the Societies Act.

Then in March 1987, the second report by Jamieson, which detailed the functioning of the ecomuseum, was produced. This report, A Development Strategy for An Ecomuseum In the Crowsnest Pass (Jamieson, 1987) presented a strategy to develop the entire area of the Crowsnest Pass based on the écomusée philosophy. The suggested approach to structure the organization was copied from the Ironbridge Gorge Museum Trust experience in England because of the similarities between the two sites (Jamieson, 1987).

On October 1987, the first Board was changed and a new was formed, involving citizens (Crowsnest Pass Ecomuseum Trust, Minutes, October 5, 1987). The Municipal Council thought that the community and groups already involved in historical preservation or interested in such subjects should guide this project. This new Board of Directors had fifteen members consisting of two town councillors, three members-at-large and ten individuals representing different organizations of the Crowsnest Pass (Crowsnest Pass Ecomuseum Trust, Minutes, February 8, 1988). On October 11, 1988, the organizational structure became more complex with the establishment of eight committees: Planning, Convening, Promotions and Marketing, Property, Personnel, Membership, Director's Nominating, and Financial Policy Development (Crowsnest Pass Ecomuseum Trust, Minutes, October 11, 1988). This organizational structure was reviewed in 1992 and a proposal was brought to a meeting to modify it. The new board committees would be the Executive, the Financial Policy Development, the Fundraising, the Personnel, the Promotion/Marketing, the Nominations, the Bellevue Mine and Coleman Journal (Crowsnest Pass Ecomuseum Trust, Minutes, November 18, 1992).

In February 1988, the Board undertook to acquire an office. This led them to examine the Court House in Blairmore as a possible place. In April 1988, they effectively acquired this building where their office has been housed since then (Crowsnest Pass Ecomuseum Trust, minutes, April 26, 1988).

In May 1988, they hired an Executive Director and developed a ten-year development plan (Crowsnest Pass Ecomuseum Trust, 1988). The Board put priorities on three key projects in order to ". . . promote the phased development of restoration and interpretation of the historic and coal mining corridor" (Tremaine, 1990, p. 12). There was the Coleman Journal Building which had been built sometime between 1904 and 1906. They wanted to restore it and to allow visitors to examine the different original printing equipment. They also planned to display news items about the history of labour struggles in the Pass. A second project was the Bellevue Mine. This mine had operated from 1903 until the late 50s. It could offer visitors the experience of walking in an underground mine. The third project was an interpretative bus tour which would introduce visitors to the historical, natural and cultural aspects of the area. The bus tour was offered for two summers, 1989 and 1990, but because of lack of funds, it was discontinued (Personal communication, anonymous, November 1992). In 1993, it is now possible to tour the underground mine in Bellevue. The Coleman Journal Building is also now open to the public.

A last element needs to be underlined to conclude this section on the development and functioning of the Crowsnest Pass Ecomuseum. There is an important distinction to be made between the ecomuseum as an expression and the écomusée as a concept. As an expression, the Ecomuseum Board is an institution which dissociates itself from the Coleman Museum or the Frank Slide Centre for instance. It has its own administrative organization and its own administrative directors. However, at the conceptual level, that is, considering the "écomusée" instead of the "ecomuseum", then it encompasses all aspects of the Crowsnest Pass territory whether it is its buildings, organizations, people or natural settings. They all become inclusive to the idea of écomusée because of their presence on the territory. So then, the Coleman Museum and the Frank Slide Centre become part of the concept.

This brief presentation of the historical development of the Crowsnest Pass Ecomuseum has established the context in which it grew. The next step is to examine the social system in which the ecomuseum has flourished and then to understand the role played by the opinion leaders.

## The Social System

Three characteristics: education, technology and cosmopoliteness, are examined to describe the type of norms in the social system of the Crowsnest Pass region.

**Education**. The comments regarding the degree of importance given to education by the community are divided. On one hand, it seems to be highly valued. The reason seems to lay in the nature of the community.

> I think the nature of the community, the history of the community, the ethnic and cultural make up of the community put a very very high priority on education as a way for their children to move beyond the community and move beyond the kind of occupational areas that have been available to them in this community . . . most of them don't want their kids to be miners and they see education as being the key to escaping that. (Personal communication, anonymous, November 1992)

For another respondent, the importance of education has changed over the last years and this is due to the fluctuations in the economy of the area.

> The perception of education as a tool or as a necessity for later in life has changed as a result of the economic divergences unique to this area and our community. When there are not many jobs the necessity of an education is being brought home to them. (Personal communication, anonymous, November 1992)

On the other hand, there are comments which suggest that education is not necessarily highly regarded. It seems more like a matter of individual expectation. For some people, to reach grade eight is enough, while for others, it could be grade twelve. As one respondent said, ". . . we tend to support what we are, so if you made it through grade eight, that's all I needed, but if we have more than that, that's great" (Personal communication, anonymous, November 1992). There is also a question about the possibilities of acquiring a job after grade twelve.

> I think that most people feel that their children should get through grade twelve anyway, and I think the attitude of education beyond that is little flavoured by the fact they could graduate from grade twelve and then work for Westar for twenty thousand dollars a year. So what is the sense to getting any more education, and some of the students who did go away to school come back down and work for the summer at those wages and decide that they wouldn't go back. So I could say that there isn't as much emphasis here as in most communities. Now, from what I understand, it was hard to get into Westar unless you had family members working there, so families who didn't have family members working for the organization were more likely encouraging their kids to go on further to school. (Personal communication, anonymous, November 1992)

This division between perceptions can be partially explained by the personal environment of the respondents and partially by their personal values. Some may have relationships with individuals who are not very concerned about education, others are closely involved in the education field. For them, education is beneficial and important.

In a previous section, the study showed that only 17 percent of the population did not complete a ninth grade of education (Statistics Canada, Profile - Alberta, 1988). This shows that, to a certain degree, education has some level of importance.

**Technology**. The answers given to the degree of development in the technology in the industries of the region are unanimous: it is low. One respondent specified however that this tends to change now with the coming of new technology in the coal industry.

The low degree of development technology seems to be a result of the nature of the industry.

> The traditional historical areas of employment have been in the primary resources and very labor oriented and I think that sort of sets the trends for people's attitudes toward technology. I don't think anybody is running from it and I don't think they're hiding from it, it's just that they haven't been exposed to it very much. (Personal communication, anonymous, November 1992)

Another respondent also suggested that the nature of the industry has an impact on the technological development which seems to disadvantage the workers. "We have a work force that has worked in coal mining highly unionized, maybe skilled in certain things, but how are they going to cross over into some other field of work? Very poorly" (Personal communication, anonymous, November 1992). For another, the response was that ". . . there is very little industry and what work there was in Westar would involve the skill or training to specific jobs, but as far as innovative technology . . . there is little technology" (Personal communication, anonymous, November 1992).

A respondent explained that a high degree of technology is not necessary, at this time, for the community. However, if the need would arise, then technology would be developed accordingly.

> This community is not so developed that it requires a high degree of technology. If and when the technology is needed there is no hesitation about acquiring whatever level is

> needed. We have a slower pace of living here than in the city, the competition is not nearly so keen because business grows only at the rate at which the community can support it . . . The peripheral industries here which are necessary to support the mines of course have whatever technology is necessary to do the job, although there are no manufacturing industries which require a high degree of technology. (Personal communication, anonymous, November 1992)

**Cosmopoliteness**. There seems to be a high degree of information coming in and out of the region, mainly through social activities, children's activities and working activities. The ecomuseum has also played a role in that sense.

People do their shopping in Calgary or Lethbridge. As one of the respondent explained, ". . . there is a lot of shopping outside of the community, we have a relatively poor shopping base here and so people would go to Lethbridge primarily" (Personal communication, anonymous, November 1992). This respondent then added that people also attend hockey games or go to concerts in Calgary. Another respondent observed that with the children's activities, people have the opportunity to interact with the "outside world". "I would say there's a high degree of interaction based on the sports, the children's sports, for instance, basketball, volleyball, hockey, any of the music festivals. People have to leave the Crowsnest Pass to go to another community" (Personal communication, anonymous, November 1992).

Furthermore, with the closing of the mines in the Crowsnest Pass, workers commute to mines on the British Colombia border. A respondent also observed that the miner's high wages give opportunities for travelling. "A lot of people travel from the Crowsnest Pass because of the affluence created by the high miners' wages. Most of them have the money to buy motorhomes to go travelling on their holiday" (Personal communication, anonymous, November

1992). On the other hand, another respondent suggested that the people do not travel much. This respondent based his evaluation on the economic, and cultural historical circumstances. "I wouldn't say that we are great travellers or they have experienced the outside world to a great degree again because of the economic and cultural kind of historical circumstances that brought them all here" (Personal communication, anonymous, November 1992). Thus, it seems that a part of the community travels while another is less inclined to travel. As a respondent explained the situation, " . . . we do have people with disposable income who do go places and really get out of the Crowsnest Pass" (Personal communication, anonymous, November 1992).

As much as the residents travel out of the system, there are also visitors coming in and interacting with the locals. The prevailing attitude toward visitors may not have always been positive. A respondent said that ". . . we want to value our fishing holes and hunting areas" (Personal communication, anonymous, November 1992). This was also the attitude when the ecomuseum started to develop. "When the Ecomuseum was first proposed as an economic diversification, there was a lot of resistance to having more visitors and tourists in the area. That would mean crowdedness, lack of privacy, then people would be losing the trout fishing and it would be to the detriment of the local population" (Personal communication, anonymous, November 1992). However, this attitude seems to change: "More and more, we're finding that people are realizing that maybe some of those old arguments are not accurate" (Personal communication, anonymous, November 1992).

**Traditional or Modern**. Based on the examination of the three characteristics, education, technology, and cosmopoliteness, the norms of the social system of the Crowsnest Pass can be described as a blend of traditional and modern. They are more traditional because of the low degree of technology and the ambivalence given to the importance of education. At the same time, they present some openness toward the outside world which makes them more of a modern type. Also, the planning decisions are economically rational. For instance, the decision to implement the ecomuseum model was based primarily on economic reasons (see p. 107).

## The Opinion Leaders

For the period covered by this study, seven individuals have been identified as influential in the establishment of the ecomuseum in the community. As stated in chapter One, it is important to emphasize that other individuals may have had an opinion leader's role in the establishment of the ecomuseum but it seems that they were essentially active prior to 1986. For instance, individuals from the provincial Government and people from the Crowsnest Pass Historical Society may have had an influential role in the coming of the ecomuseum in the Crowsnest Pass area but this was before 1986. Altrogge (1992), although his focus is not on opinion leaders, discusses the groundwork done by the provincial Government and the Historical Society. For the time period of this study, it seems that their role was more perceived as a supportive and assisting one. An interviewee who had been actively involved in the early stages of the development of the ecomuseum concept in the Pass described his role in 1986 as ". . . certainly one of encouraging, encouraging the Trust in its efforts" (Personal communication, anonymous, October 1992). He then commented about his role in 1991-1992 as ". . . being supportive and assisting where I'm able" (Personal communication, anonymous, October 1992).

Before describing the role of each leader, it is essential to stipulate that the concept was brought into the community by a change agent; someone from outside the system and sent by an agency. Dr. Walter Jamieson is considered to have acted as a change agent, although the écomusée concept was introduced, at first, into the community by someone else. At that time, this was not followed up and it is after the 1986 report (by Jamieson) that the ecomuseum started to take shape. A respondent explained that:

> The Crowsnest Pass Historical Resources Master Plan . . . envisions a trust being set up to complement provincial initiatives in the Crowsnest Pass . . . And the concept there was the Province would put in major anchor . . . That particular word [ecomuseum] was used . . . in some of the studies done later by Tourism and later by Jamieson. (Personal communication, October 1992)

Dr. Walter Jamieson, from the University of Calgary, had been commissioned by Alberta Culture in 1986 to do a feasibility study on Coleman as a historic area. In his report, he recommended five different senarios among which, one was the establishment of an ecomuseum given the historical richness of the region. In 1987, he produced another study, again commissioned by Alberta Culture, to detail the application of an ecomuseum in the Crowsnest Pass.

Although the idea was introduced by a change agent, he needed opinion leaders in the community to be able to establish it. As indicated earlier, seven leaders have been influential.

**Frank Capron**. Mr. Capron was born and raised in the Crowsnest Pass. He is a high school teacher in Coleman. He gained his opinion leadership through social accessibility and conformity to the social system's norms. Before becoming involved in the ecomuseum, Mr. Capron was a town councillor and remained such during his implication in the ecomuseum.

Mr. Capron officially started his involvement in the ecomuseum in 1986. He was appointed by the Municipal Council to sit as chairperson on the Ecomuseum Committee. His perception about the beginning of the project was:

> Initially they [Municipal Council] were looking for a way to diversify the economy here in Crowsnest Pass, and cultural tourism was one way, believing that we did have a product and expanding on that part, you know our history and culture of the Crowsnest Pass. Fortunately a lot was intact compared to other places and we had time to build it. (Personal communication, November 4, 1992)

During the first year he sat as a chairperson his role was ". . . one of trying to get that thing off the ground in terms of accessing some funding, which was senior level government funding" (Personal communication, November 4, 1992). He described the role of the first Board formed of town councillors:

> The first board of directors, were, for the sake of expediency municipal councillors and we had that done and we got register society and . . . we all withdrew from our position and had people from the community sit in. We did it initially to get funding. (Personal communication, November 4, 1992)

Then, in 1987, when an official Board was formed with the participation of citizens, he was designated official representative for the Municipal Council. He was a liaison between the Municipal Council and the Board. This new position on the Board had an impact on his role.

> My role now or in the last few years has been more of a liaison between the board and the municipality, or the Municipal Council because I was councillor designated on the Board and there's a degree of cooperation ensured between the Ecomuseum Board and the Municipality. (Personal communication, November 4, 1992)

This representative role was important for the other directors of the Board; they found it useful:

> We would be able to have our meetings and then the councillors would be able to go back and work with the Council on some of the suggestions we put forward. We found that an extremely good system rather than all the Council or all the administrative staff at the municipality trying to get information or just trying to get an understanding of what the project is all about. These two people [there was two representatives] are very very important. For instance, when we had projects that required manpower or required trucks, required advice on road building or drainage systems or what have you, we just go directly to the Municipality and get those passed, and it is usually through the two councillors. (Personal communication, anonymous, November 1992)

Frank Capron has also been involved in the Planning Committee. His role was:

> to express opinions, thoughts and theories . . . for a few reasons I guess, one because I was familiar with the community and I also had a feeling about the direction . . . what's possible, what's not possible. (Personal communication, November 4, 1992)

**Sam Marra**. Sam Marra is also from of the Crowsnest Pass and he is also a teacher. His opinion leadership was gained through social accessibility and conformity to the system social's norms. He was also a town councillor when he started his involvement in the ecomuseum.

This is another leader who was involved in the Planning Committee. Besides this involvement, he has been influential in the development of the Bellevue Mine project. Sam Marra was chairperson of the committee responsible of the project. Furthermore, he was the second representative of the Municipal Council role which he qualified as "being politically involved in the project" (Personal communication, April 5, 1993). Sam Marra was also involved in the early fundraising activities. He had several meetings with federal and provincial ministers.

**Cliff Reiling**. Mr. Reiling moved into the region in 1977. He started his involvement in the ecomuseum in 1986. He withdrew in 1988 when the executive director was hired. His opinion leadership was acquired through expertise on economic questions and his position as an economic development coordinator.

This leader has been a strong supporter of the idea. As the Economic Development Coordinator, he saw this project as an economic development strategy which could bring much benefit to the community. As he said, "I like the ecomuseum idea because it interprets the past but you don't kill the present and the future. It allows you to create economic development today and in the future" (Personal communication, May 11, 1993). In that sense, he contributed to the promotion of the ecomuseum based on its economic potential for the community. Seen as such, it was important for him to become involved because of his position as an economic development coordinator. He saw his role as ". . . to help things happen, to be a facilitator" (Personal communication, May 11, 1993).

During the time he was involved, he was responsible for the "paper work" required to have the ecomuseum constituted as a society and to obtain financial support.

**Allan Perrault**. The involvement of Mr. Perrault in the ecomuseum started in 1986. He was elected chairperson of the Board and resigned in 1988. His leadership was conferred to him through voluntary involvement in the social ideas of the community and because of his conformity to the social system. He moved to the Crowsnest Pass twelve years ago.

Allan Perrault became involved in the project because of a deep personal interest in history. "I have been interested in history, what conditions were like. I'm interested in old things and when I was told that is what the Ecomuseum is, and began to study it, I related and so I said yes, it's a good idea let's go for it" (Personal communication, November 2, 1992).

This leader was important for the selling of the idea to other groups of the community. He wanted them to become involved with the ecomuseum concept:

> I attempted to amalgamate all of those people who were in the historical business already, and to involve them in the Ecomuseum Board of Directors. In this manner, they would be aware of what all the organizations were doing and therefore prevent any overlapping of efforts . . . I thought that if the Ecomuseum could be an umbrella group involving all of those people, that the interaction and all of the potential resources available could be utilized together. (Personal communication, November 2, 1992)

He did succeed in his attempt and this is how he described it:

> It worked out rather well that way because we got input from them as to what their ideas and their aims were. We then could assimilate those concerns and work them into the Ecomuseum plan with the same objectives and give them assistance. (Personal communication, November 2, 1992)

His perception about the role of the ecomuseum was clear:

> I felt that the Ecomuseum would be a method of bringing tourists to the Crowsnest Pass, as a secondary industry. Because the mining industry has a tendency towards highs and lows something is needed to take up the loss of consumer spending during the low periods. . . . I anticipated that a tourist industry would smooth over those lean years to produce a more stable economy. The projects that we have on stream at present have been encouraging in that light. (Personal communication, November 2, 1992)

**Tom Stanley**. Mr. Stanley moved into the region seventeen years ago. He was successively vice-chairperson and chairperson of the Ecomuseum Board. He gained his opinion leadership through social accessibility. Mr. Stanley is a teacher and has always been active in the community through his involvement with amateur theatre activities.

This is how he explained his involvement in the ecomuseum:

> Originally I got into it because I was involved here with amateur theater and I saw it [ecomuseum] in a way of perhaps getting a theater for the community. We had always operated in schools and this kind of thing. We were looking for our own home and that's how I got started. (Personal communication, November 3, 1992)

This leader has essentially been active through the Planning Committee and has spent time approaching people of the community and diverse funding agencies to introduce the ecomuseum. The goal of the Planning Committee was ". . . to set up basic policies and where we wanted to go" (Personal communication, November 3, 1992). He added that his role, with the other members of the committee was

> sitting down and preparing the initial document. Going over all the information, going over theories of the ecomuseum concept, going through specific projects that had been suggested for here, discarding those . . . trying to pick out the things that we perceived as being the most important, and setting some priorities for long range development. (Personal communication, November 3, 1992)

When this was done, it was a question of communicating the plan to everyone:

> Once we got the plan formulated, we talked to almost every sort of club or organization: Chamber of Commerce, Lions' Club, Senior Citizens groups, Bellecrest Business people, that kind of thing. We just got out and met with anybody who would speak with us, and we talked about it. (Personal communication, November 3, 1992)

According to Mr. Stanley, the work done by the Planning Committee was essential:

> I think probably without the Planning Committee, spending the time it did . . . I really don't think the thing would have gotten off the ground. So I don't think it would have flown, because, as soon as we did that, we had a working document, something that could be shown to people to say

> that, in fact, we've done our homework, we had some drive and some initiatives. (Personal communication, November 3, 1992)

**Brad Lucas**. Mr. Lucas began his involvement in the project in 1987. At that time, he arrived in the region as the Main Street Project Coordinator. As such, he supervised the development of the Main Street Canada four-point programme for the Crowsnest Pass which is to work on the ". . . organization, marketing, commercial and economic development and design improvements of the Pass" (Heritage Canada Foundation, 1988). This position, along with his expertise on historical restoration, provided him opinion leadership.

The role of this leader has been one of assisting the Board of Directors. Because of his knowledge of the concept, he could direct some of the Board's action. He was also influential in the selection of an executive director for the ecomuseum (Personal communication, April 5, 1993).

Furthermore, he actively participated in public meetings aimed at informing the community about the ecomuseum and the Main Street Program. He saw these two projects as complementing each other.

**Helen Tremaine**. This leader has been another important figure in the establishment of the ecomuseum. Helen Tremaine moved into the area in 1988 when she was hired as executive director for the Crowsnest Pass Ecomuseum. She gained her opinion leadership through her expertise in museology.

As an executive director she ensured that the ecomuseum was understood by the community. She wrote articles in different newspapers and participated in public meetings to inform the community.

In addition to her involvement on the Planning Committee, she has done much ground work and always tried to keep in perspective the whole picture instead of specific projects. This is how she articulated it:

> I don't think anybody realized just how, how much ground work had to be done for all the developments. The amount of research that had to be done and how that fits in as we go step by step. There has to be somebody who knows how all this fits in, that it's going to get us, in the long term, an area that is unique and true to its own character. (Personal communication, November 2, 1992)

She observed that there were two complementary roles given to the ecomuseum:

> The basic idea behind the ecomuseum was to develop the resources, the coal mining resources, because of the awareness of a very very rich heritage and background, the ethnic background, the social life of the community, as well as the technology. And while that was being discussed on one level, there was another . . . segment of the people who were looking at tourism as an economic tool . . . Our belief is that what we have is unique in the experience of being in a coal mining town. Right now the major thrust has been the development of the Bellevue Mine so that people can experience what it was like to be a miner. And having that as the major aim, what we're hoping is to bring back that pride in the community itself in its background. For the role really of the ecomuseum is evolving and changing. (Personal communication, November 2, 1992)

Her role was also one of change agent. She received a mandate by an agency, the Crowsnest Pass Ecomuseum, to promote the ecomuseum in the community. From this perspective, she was a change agent. She acted as a link between the Ecomuseum Board and the Crowsnest Pass population to promote an innovation which the Board perceived as valuable.

**Common aspect among the leaders**. A common point which is shared by these leaders is that they all have related their role to the administrative aspect of the ecomuseum. They all defined their role in relation to the organization of the administrative work needed for the survival of the ecomuseum. For some of the leaders, the fact that they had previous experience as administrators in other organizations may have influenced their perception of their role.

There is also another aspect which although it is not common to all the leaders, needs to be emphasized. It is that two of the leaders were born and raised in the Crowsnest Pass. This is important since, as explained by one of the leaders, they knew what was possible and what was not possible; what development would be accepted by the community. Because of their close conformity to the social system's norms, they were able to ensure that the project would be compatible with the needs and values of the community and thus help in its acceptance.

However, it was also important to have outsiders involved in the project. A key informant explained that:

> outsiders . . . perhaps [have] that greater appreciation for what the community used to [be], that maybe, people who were born and raised here . . . had not the same appreciation for the coke ovens, or the underground mine or the significance of the Hillcrest graveyard. The people who live [here] it's part of their life. But I think someone from outside comes in, looks at that and sees potential . . . that the local doesn't see. As I say . . . outsiders maybe have a better perspective of that than insiders because they took what they had very much for granted. Outsiders, I think, saw how unique it was and how positive it could be. (Personal communication, anonymous, November 1992)

## The Crowsnest Pass Ecomuseum Viewed by the Community

In this section, people of the Crowsnest Pass describe their ecomuseum based on the seven characteristics developed by Georges-Henri Rivière. The characteristics - mirror, expression of man and nature, expression of time, interpretation of space, laboratory, conservation centre and school - are each described as they apply to the Crowsnest Pass Ecomuseum case.

**Mirror**. The term "mirror" may not be appropriate yet for this ecomuseum. One respondent simply said "I don't understand mirror" (Personal communication, anonymous, November 1992). Some individuals explained that eventually, this notion of mirror as a metaphor will be applicable to the Crowsnest Pass Ecomuseum. However, for now, the efforts have been put on specific projects and people do not yet see themselves in the Ecomuseum.

> I think that we'll probably more so down the line as we are able to develop more of the recreational side more the sport side, get more of a balance . . . the Bellevue Mine is one major site that we are developing. And we all do realize that it is out of balance in total community development but we've also realized that for us, to be able to exist in the long term, we have to be very practical. . . . So I would say that the mirror is, as we're able to branch out, get away from just the Bellevue Mine in to all the other areas we want to develop, that's when it's going to come out. (Personal communication, anonymous, November 1992)

Another respondent observed that:

> . . . the average person doesn't know what the ecomuseum concept is. Most people say . . . they couldn't define it, yet, of course . . . the identity is something they're proud of, and

> they may not know that for another decade . . . Eventually, they're going to see themselves" (Personal communication, anonymous, November 1992).

For the ecomuseum to reflect this notion of mirror, people have to be able to see themselves in it. They have to be able to see that the ecomuseum is representative of all the elements (historical, social, geographical and cultural) which form their community.

**Expression of man and nature**. This is clearly expressed in the Crowsnest Pass Ecomuseum by the order of priorities of the projects. The Bellevue Mine is the first major project and it is a perfect example of the relationship between man and nature. A respondent suggested that:

> because history here is based on coal which is a natural phenomenon, and since the primary goal of those people who originally came was to get the coal from the ground, then I would have to say that there is the relationship between man and nature. (Personal communication, anonymous, November 1992).

Another respondent suggested there is a strong tie between the people and nature, and that the ecomuseum strives to reflect it.

> And expression of man and nature, the way I see it developing here is the pride that we are hoping people will develop as we go along and as we show more of the past and the variety . . . the way people developed and lived in the Crowsnest Pass. The relationship of the people here to the natural side, it's a very very strong tie that is here. I think that it is one that is going to make this history much

> more interesting . . . The dream is that it is going to reflect that connection of the people and the community with the area. (Personal communication, anonymous, November 1992)

**Expression of time**. The Crowsnest Pass Ecomuseum is an expression of the past through projects like the Coleman Journal building and the Bellevue Mine. "These projects were designed to teach and explain what conditions and circumstances were like in the early days of this community" (Personal communication, anonymous, November 1992). There is also an expression of the present ". . . to keep people here, provide jobs for them, make them feel worthwhile" (Personal communication, anonymous, November 1992). The expression of the future seems also to be a part of the Crowsnest Pass Ecomuseum. "And of course, to project all these historical facts into the future, that is the whole idea of the ecomuseum" (Personal communication, anonymous, November 1992).

There is also the dimension of relationship between past, present and future. One respondent hopes that the community will eventually see this relationship because ". . . I think when people understand that of their community, I think that is when we get the very very deep commitment to the community, rather than 'I just live here' or 'I'm living here until I finish school and then will move away because there aren't any jobs'" (Personal communication, anonymous, November 1992).

For another respondent this notion of expression of time (that is past, present and future) is important to develop if the ecomuseum can become the mirror of the community. "It [expression of time] has to be, if we're going to ever get this mirror out and look at ourselves and be proud of the whole picture, there has to be there" (Personal communication, anonymous, November 1992).

For this respondent, the whole picture implies elements of the past, present and future.

**Interpretation of space**. For the people in the Crowsnest Pass, interpretation of space was not yet actualized:

> I think that because we're very very new and we have had to develop a particular site based on criteria of its location, its importance for the community . . . although all of us are still aware of the larger idea, and the larger development we're involved in, it still is going to take time for us to be able to really incorporate the interpretation of space. Right now, it is being segmented into small parts, or very very small areas of the whole and what we have to do is make sure we keep that model of the whole I think, to be able to consider more the interpretation of space. (Personal communication, anonymous, November 1992)

For another respondent, the space was:

> I guess the border in which you step to then find the entity that we call whatever we call this thing, and I would say that it's loosely encompassed by the confines of the municipality, but if it is really successful, if this is everything that one might really want it to be, it will grow behind the confines of that entity to take on . . . a bigger geographic area. (Personal communication, anonymous, November 1992)

This respondent did not use the word ecomuseum in this quote because he explained that the term may not be appropriate. "Actually I hope we call it [ecomuseum] something else some day because nobody knows what it is, and we just have to come up with a nice name . . . that might be the Crowsnest concept or something like that . . . and go forward with that" (Personal communication, anonymous, November 1992).

The notion of interpretation of space refers also to

> an actual living, working area. The Ecomuseum Board insisted also on encompassing the whole of the Municipality within the concept, not just an area such as the Bellevue Mine or the Greenhills Mine, or the Coleman Journal . . . The whole of the Crowsnest Pass was our Ecomuseum . . . The individual identities of those towns still remain but in the concept of space the Ecomuseum is that space filled by the Crowsnest Corridor from Burmis to the B.C. border, and includes all of the original communities[3]. (Personal communication, anonymous, November 1992)

**Laboratory**. The ecomuseum is seen not just as a place to experiment but as an experiment in itself. "Well I suppose that you could call the whole ecomuseum concept as experiment!. . . Well, it's an experiment for sure to see whether or not that concept could be applied to the Crowsnest Pass and whether or not people would respond to it and how" (Personal communication, anonymous, November 1992).

It is also a place where experiments can be conducted. Research is performed to gain more knowledge on the historical development of the region, on its buildings and on the functioning of coal mining years ago.

A respondent observed "I think that it is a big laboratory, really, as far as the Ecomuseum is concerned because we're certainly going to be different from any other ecomuseum just as they're different from us" (Personal communication, anonymous, November 1992). Another respondent added ". . . it's certainly that too because we can study in this entity, we can learn more about ourselves and learn more about nature and I think I would like to see that blending of the two" (Personal communication, anonymous, November 1992).

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[3] Through this comment, the respondent expressed the écomusée concept as it was described earlier (see p. 109)

Another respondent, discussing this notion of laboratory, underlined the effect created by the research performed on the community. The ecomuseum hired students for the summer to be interpreters in the Bellevue Mine. These students were from the Pass and working where their grandparents had worked made them discover a whole new world. It also had an impact on the grandparents. As the respondent explained:

> Most of them [students] would go to their grandparents, aunts and uncles and ask questions specifically, well to answer question that they would be asked at the mine. It just opened up a whole new world for people who actually live here, not only the guides but the people that they were asking. Hearing these kids, who had never been interested in anything to do with the past, now they're asking all these questions. (Personal communication, anonymous, November 1992)

**Conservation Centre**. The Crowsnest Pass Ecomuseum is concerned by the coal mining history and the conservation of the environment. "Conservation I would say in a lot of ways, not only the conservation of the coal mining resources but also the environmental conservation" (Personal communication, anonymous, November 1992). According to another respondent, the preservation of the coal mining history is the primary role of the ecomuseum. "That's the idea, the fundamental function of the ecomuseum is to preserve history in the same way that a museum does, only an ecomuseum preserves sites as well as artifacts" (Personal communication, anonymous, November 1992). For another respondent ". . . the ecomuseum . . . conserve[s] those artifacts, those features, those things which make us not only what we were, but what we are and what we will be in the future" (Personal communication, anonymous, November 1992)

The ecomuseum has tremendous work to perform as a conservation centre because of the high potential of the region. However, the limited resources force it to establish priorities. Thus it has concentrated on the conservation of coal mining resources. They hope that eventually they will be able to add other dimensions which will make it possible to obtain a more complete picture of the region.

**School**. A respondent suggested that the notion of school is an important part of the Ecomuseum.

> As a school, I think the really important part of what we're doing is to be able to let other people know. We do that through the exhibits and a resource centre . . . working with the Frank Slide Interpretive Centre, with the Museum, working with schools themselves and developing that experience that we've got in the mine and having it used much more actively in the school programs[4]. (Personal communication, anonymous, November 1992)

For another respondent, it is a school for visitors and for volunteers:

> If I remember correctly, there were thirty-five thousand or more people who went through the Bellevue Mine last season and learned what it might have been like to be a miner in 1914. Same with the Journal building, lots of people went through the building and learned what things were like fifty or sixty years ago. I think too that all those who are involved in the project are learning too, maybe

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[4] In this context the respondent sees the ecomuseum as an institution working along with other organizations. A distinction is established between the Ecomuseum and the Frank Slide Centre or the Museum. This refers to the expression level of the ecomuseum such as discussed before (see p. 109)

> more so than the visitors!! I know I learned an awful lot . . . Yes I do think that the function of this Ecomuseum is the same as a school. (Personal communication, anonymous, November 1992)

Thus, the Crowsnest Pass Ecomuseum is a school for the visitors and for the volunteers. Visitors learn about the life of the underground miner while visiting the Bellevue Mine. As for the volunteers who had to search for the information to develop the projects, they learned about their community.

## Écomusée as an Innovation

This section presents the comments of the opinion leaders with respect to four characteristics of an innovation (advantage, compatibility, complexity and observability). As in the Haute-Beauce case, the characteristic of trialability is not discussed because the ecomuseum is taken as an all inclusive entity (see p. 32). Some colourful comments received from key informants are added.

### Écomusée (concept)

**Advantages**. At the conceptual level, comments on the advantage of the écomusée were few. One leader said that the advantage of the écomusée is to preserve the historical and ancestral background of communities. One key informant suggested that one advantage of the concept is that it " . . . keeps the resources in-situ and people come to see them in their surrounding . . . I think it's also a nice way to integrate[s] natural history with cultural, cultural history, cultural development" (Personal communication, anonymous, November 1992). For another key informant, an advantage of the écomusée concept was that it ". . . just creates through its own involvement of those people . . . a greater sense of pride" (Personal communication, anonymous, November 1992).

**Compatibility**. The degree of compatibility between the idea and the values and needs of the people have evolved over time. When the concept was first introduced, which was prior to 1985, it was not accepted. At that time,

> we arrived before the community was prepared to accept it. It took that period of four-five years of economic downturn for people to start thinking seriously about what were the alternatives to the community in terms of its longer term economy. (Personal communication, anonymous, October 1992)

Furthermore, it had never been in the mind of the population to safeguard the mines:

> Our biggest problem in the Crowsnest Pass is the difficulty in educating the inhabitants to the importance of preserving their history. These people have worked for forty years in these mines to earn themselves a pension and are now glad to be quit and want nothing more to do with it. . . . No more interest in mines, and they can't understand why they should be reminded of the sweat and pain which they went through. (Personal communication, anonymous, November 1992)

It is when the community had been looking for a way to diversify its economy that the écomusée concept seemed to meet a need. As a leader explained, the concept was introduced as a type of cultural tourism:

> Initially they were looking for a way to diversify the economy here in the Crowsnest Pass, and cultural tourism was one way. Believing that we did have a product and expanding on that part, you know, our history and cultures of the

> Crowsnest Pass. Fortunately, a lot was intact compared to other places and we had time to build it. (Personal communication, anonymous, November 1992)

**Complexity**. For the Crowsnest Pass, the degree of complexity of the idea écomusée is high. The community does not understand the term. "The ecomuseum first of all, we had a hard time with the word ecomuseum and I think the community had and everybody still does, like don't know what it is" (Personal communication, anonymous, November 1992). A leader commenting on the complexity characteristic said:

> I think because there's so many ideas and misinterpretation of the ecomuseum itself it's going to take time more than anything else to have everybody saying 'Oh yes, this is the Ecomuseum' or the Ecomuseum is such and such something that they can grasp. . . . So, I think, the major thing I have learned anyway, is the patience and the time it takes for the idea to be accepted and become part of the community. (Personal communication, anonymous, November 1992)

Another leader suggested that the complexity is due to the mental image the term creates:

> No matter how many times you explain ecomuseum to people, they still look at you I think a little bit like you're nuts 'What do you mean, a museum runs from one end of the place to the other?' Because the word museum in itself creates an image, creates a mental image, four walls, roof, windows maybe, and we just don't fit that. (Personal communication, anonymous, November 1992)

**Observability**. The characteristic is discussed in the next section.

### Ecomuseum (expression)

**Advantages**. There are many advantages attached to the ecomuseum as an expression. For one respondent, there were three aspects which presented advantages.

> Number one, it was a long term project, it wasn't something that was going to be done, and a lot of money was going to be spent on that in a very short space of time, it was something that was to be extended over a longer period of time. . . . The second thing, . . . was the fact that it was one of these projects where you could involve a lot of other people, and a lot of other groups, and I think that is good for any community. . . . And I think the final thing is . . . there was the promise at the end of this, of the community reaping some return from the effort. (Personal communication, anonymous, November 1992)

As stated earlier, it was hoped that the ecomuseum could contribute to the economy of the region. One leader explained that:

> Well certainly our intention of course originally was to provide a bit of a diversity to the economy of the area . . . I think we are a long way away from being any sort of major contributor to the economy, but I see us as a real value. I think we can bring people here, and combined with the Frank Slide Interpretive Centre, the Museum, the general recreational advantages of the area, with the total package, I think we have something attractive to bring people here. (Personal communication, anonymous, November 1992)

Another advantage of the ecomuseum is that people realize what they have and they develop a sense of pride.

> It puts you closer to your historical, your heritage or historical roots or whatever. So it's good in that sense, you know when all was said and done, and there's not a single tourist [coming to see] what you have done, you still feel good because you preserve some of the past. (Personal communication, anonymous, November 1992)

This respondent then added:

> . . . it's a kind of tourist attraction . . . but more important than that, it's probably the only place where you're going to have a record of your history and what is going by. You think about that and the tourist too and . . . aren't we lucky we started doing this because if we aren't started doing this, we would have destroyed it, not kept it, replaced it all with . . . concrete and glass. (Personal communication, anonymous, November 1992)

There was also another respondent who mentioned that ". . . the ecomuseum is . . . a vehicle . . . which . . . gives us the sense of place, identity" (Personal communication, anonymous, November 1992). And as another leader said ". . . it gets you thinking in a critical way about your environment and get an appreciation of it" (Personal communication, anonymous, November 1992).

**Compatibility**. The ecomuseum was introduced as a possible contribution to the revitalization of the economy. This economical emphasis ensured a certain degree of compatibility with the community:

> The municipal Council had been with the Economic Development coordinator grappling for a long time about how to diversify the economy of the area and point us more in the direction of tourism which we thought we could explore. And the idea of developing the ecomuseum

> concept just seems like an excellent idea giving the history of the area. (Personal communication, anonymous, November 1992)

There was also the work done by the Historical Society that developed an awareness among the community toward historical preservation. A respondent explained it as follows: "And the Crowsnest Historical Society was very instrumental through out all this in terms of this type of project moving forward. Without the Historical Society base and [its] influence . . . I don't think it would have moved" (Personal communication, anonymous, October 1992).

**Complexity**. The population has some difficulties in understanding the ecomuseum. One of the respondents observed that: "[T]he general public really didn't know what the Ecomuseum was, they didn't understand that's a living museum, you just don't walk in and you participate in the action itself" (Personal communication, anonymous, November 1992).

There is also confusion between the Crowsnest Pass Ecomuseum and the Crowsnest Pass Museum in Coleman. One reason can be the similarity between the two names. "Well that's a conflict, that's a word that has created all kinds of problems . . . most of the people do not see it [ecomuseum] as something different from the museum" (Personal communication, anonymous, November 1992).

**Observability**. The ecomuseum has a high degree of visibility which has helped in its acceptance. However, as mentioned by one leader, it is a slow process and it will take time for people to fully realize what the ecomuseum is all about.

One project put forward by the Crowsnest Pass Ecomuseum has had a positive impact. "There is a better feeling in Bellevue toward the project now that they can see some tangible results, you know" (Personal communication, anonymous, November 1992). "When they could see what the Bellevue Mine is actually generated and what it's done, the interest just grows because people say 'Oh, there's a project I might be interested in doing'" (Personal communication, anonymous, November 1992).

One respondent suggested there is a better feeling toward the ecomuseum following the realization of some projects:

> Well I think there was a long time the Ecomuseum was operating . . . receiving money, they were keeping people busy but there was nothing concrete. And until they got something up and operating . . . I think people were saying 'Oh that's just another government plan, spend money to make work!' But I think they're looking at it much more positively than that now . . . I think they're seeing the bigger picture. There is a return coming back to us for the effort that was put into it. (Personal communication, anonymous, November 1992)

Another respondent observed that ". . . the results have been positive, employment has been created, certainly the Bellevue Mine project has been a lot of volunteer interest of the community in it and it's been really well done . . . So I think generally the results have been positive" (Personal communication, anonymous, October 1992).

## Summary

The Crowsnest Pass is located in the south western part of Alberta. As a gateway to the Rockies, it serves as a link between the Prairies and the interior of British Columbia. It is known for its scenic beauty. Moreover, it has rich historical resources, a testimony of the harshness and pain of coal mining development.

The early settlement followed the construction of the C.P.R. railway. Later, there was an affluence of coal prospectors. With this, towns were born and started to grow. Over the years, the region underwent economic fluctuations related to the coal industry. Prosperous years were scarce. In 1957, there was no more underground mining on the Alberta side of the Pass. Other industries developed but had never been sufficient to procure an economic base for the region.

The Crowsnest Pass has lived through many mine disasters, namely the Hillcrest mine explosion of 1914. Natural cataclysms have also hit hard on the region. The Frank Slide remains are still there as a testimony. Also, the Crowsnest Pass became notorious for its active union movement, especially because of its communist tendencies, its prohibition era and its train robberies.

The ethnic diversity of the region makes the Crowsnest Pass unique. Slavs, Italians, British, and people of many more nationalities learned to grow and develop in harmony. Today, the Crowsnest Pass has 6679 residents. This number has decreased over the past few years.

In 1980, the concept of écomusée was introduced for the first time in the Crowsnest Pass. A proposal for historical development of the region suggested the ecomuseum as a model. This report published by Alberta Culture led the way to other studies. In 1986, Dr. Walter Jamieson recommended the development of an ecomuseum for the region. In 1987, commissioned by Alberta Culture, he prepared a report which proposed a development strategy for an ecomuseum in the Crowsnest Pass. In the meantime, the Crowsnest Pass was experiencing another economic depression. The Municipal Council, along with the Economic Board of Development, were searching for a way to diversify the regional economy. The écomusée concept seemed then a solution. Initiatives were taken in 1986 by the Municipal Council to form the Ecomuseum Committee. They took action to find financial assistance to start the ecomuseum. Once this was done, a Board made up of citizens and representatives of the Council was formed. In 1988, an executive director was hired. That same year, they also worked on a ten-year development plan. Three projects were given priorities. First a bus tour allowed visitors to learn more about the whole community. Then the Coleman Journal Building was renovated and its printing press put into action. The third project was to develop the Bellevue Mine. The goal was to allow visitors to experience first hand what underground mining was.

The social system in which the ecomuseum developed is located in the middle of the continuum between the traditional and modern types. The value given to education is important for some, but others in the community do not seem to give it a high degree of importance. The degree of technological development is low. Finally, there is ambivalence with regards to the degree of cospomoliteness. According to some it is high, while for others, the degree of cosmopoliteness is rather low.

As for the opinion leaders, seven individuals were identified as such. There was also a change agent who introduced the écomusée idea to the region. Of the seven leaders, only two were born and raised in the Crowsnest Pass. Some of them acquired their opinion leadership through social accessibility and conformity to the social system's norms, and others gained it through their expertise and position. One leader has worked on trying to have other groups of the community involved in the ecomuseum. His goal was to have representatives from various groups sit on the Board. A second leader was involved with three other leaders on the Planning Committee and developed a ten-year development plan for the ecomuseum. Of these three leaders, two were the representatives from the Municipal Council. The other leader has ensured a certain degree of visibility for the ecomuseum through public meetings and media coverage. A sixth opinion leader perceived the idea as a preferred way of diversifying the regional economy, and thus promoted it in the community. Finally a seventh leader helped the Board before the coming of the executive director and has provided information on the ecomuseum in public meetings.

The people of the Crowsnest Pass do not define their ecomuseum as a mirror yet. They do not see in it a reflection of that corroborates their reality. The priority given to projects like the Bellevue Mine expresses the relationship of man and nature. Past, present and future notions are actualized in the projects. The ecomuseum does not express the notion of interpretation of space yet. It is still too fragmented. It is perceived as an experiment in itself and it also offers the opportunity to pursue research; as such it is a laboratory. The fundamental function of the Crowsnest Pass Ecomuseum is to be a conservation centre. It actually concentrates on historical mining resources. For volunteers and visitors, the ecomuseum is a school where they learn about the history of the Pass.

As an innovation, the écomusée presents specific characteristics. As an idea it has the advantage to integrate natural and cultural history. It also preserves historical and ancestral background of any community. The écomusée possesses a high degree of compatibility. It was introduced as a type of cultural tourism which the community was already thinking of developing. There is a high degree of complexity attached to the idea. Part of this may be caused by the mental image of a museum it creates. People expect to see a building.

As an expression, the advantage of the ecomuseum is the development of a sense of pride among the community toward its history and its surroundings. Moreover, from an economic point of view, it is a long term project which involves many groups and people from the community and there is the promise of some return for the community. The ecomuseum offers a high degree of compatibility. Introduced as a way to diversify the economy it answers the values and needs of the Crowsnest Pass. In addition, it continues to develop an awareness to protect the community's rich heritage, awareness which was initiated by the Crowsnest Pass Historical Society. People confuse the ecomuseum with the museum in Coleman. They do not understand the difference in the mandate. This shows a high degree of complexity. Finally, there is a high degree of observability. Through the projects initiated by the Board, the population has been able to actually "see" the work of the ecomuseum. However, although they see it, they still have trouble understanding it.

# CHAPTER SIX

## Comparison of the Two Cases

In this chapter we stress the differences and the similarities between the Haute-Beauce and Crowsnest Pass case studies. The first comparison deals with the establishment of the two ecomuseums. Then the social system becomes the focus, followed by the opinion leaders. The subsequent subject of comparison has to do with the seven characteristics of an ecomuseum. Finally, we conclude with the écomusée and ecomuseum as innovations. Each topic is divided into two sections when appropriate, the first section dealing with the differences, and the second analyzing the similarities.

### The Establishment of the Ecomuseums

The first major difference between the two cases in the establishment of the ecomuseums was the reason for their initial development. The Écomusée de la Haute-Beauce started with cultural action leading to the development of cultural tourism. The Crowsnest Pass Ecomuseum was developed first for cultural tourism which led to cultural action.

The Écomusée de la Haute-Beauce emerged from a desire to develop and preserve the culture of a region. It was primarily a cultural action with an objective of development. This action meant organizing cultural activities where people could learn and develop a pride about their heritage. It was also aimed at developing a sense of awareness among the population about its social, human, historic and geographic environments. A goal of enhancing the quality of life was pursued. For instance, one activity was the exhibition of baptismal clothing in the organization of which residents participated, and for which they provided the material exhibited. This exposition led to discussions and debates about "the role of motherhood in the past and present" (Quig, 1988).

This cultural action then led to cultural tourism. As the ecomuseum developed projects, it attracted a growing number of visitors. It soon became clear that the number of visitors surpassed the carrying capacity of the installations. Therefore, the Écomusée started to developed further projects to respond to the demand. Consequently, it pursued objectives of cultural tourism as much as cultural development. Pierre Mayrand reports this process:

> L'écomusée ne peut être d'abord une structure du développement touristique. Mais, par son action culturelle, il donnera à une collectivité des occasions de s'ouvrir aux visiteurs étrangers et de les accueillir de façon personnelle et créative dans le cadre de ses réalisations propres. Ces visiteurs pratiqueront alors, au sens plein du terme, le tourisme culturel. (Mayrand, 1988, p. 37)

The Crowsnest Pass Ecomuseum has been created to bring diversity to the regional economy. The fall of the coal industry in the region led the Municipal Council, along with the Economic Development Board, to seek other ways to rejuvenate the economy. Thus, the first goal of the ecomuseum was to attract tourists in the region. Through this, what we can call "cultural tourism action", the community was asked to look at its history, its buildings, and its artifacts and decide what it wanted to promote. It had to prepare itself before inviting visitors. In that sense it followed the same process as the Écomusée de la Haute-Beauce. However, it began with a focus on cultural tourism and then moved toward cultural action to achieve its goal.

This difference can be illustrated by the following model:

Haute-Beauce: Cultural action → Cultural tourism → cultural action
Crowsnest Pass: Cultural tourism → Cultural action → cultural tourism

This model illustrates the flow of the action for each case. In the Haute-Beauce, it first began from cultural action which led to cultural tourism. This cultural tourism created more cultural action. In the Crowsnest Pass, the écomusée was considered as a cultural tourism approach. This led the community into cultural action since it had to prepare itself for its visitors. This cultural development led again to cultural tourism action when tourists were invited in the Crowsnest Pass region.

One leader in the Crowsnest Pass suggested that this difference may be understood based on the differences between the two groups' culture. He argued that the western Canadian culture never had the feeling of being under attack as does the French Canadian culture. This sense of threat forces the French Canadians to put an emphasis on the protection and promotion of their culture. Albertans are aggressive on economic aspects. Thus, the ecomuseum was seen as an economic development strategy, that is, as a way to develop a tourism industry which could create an economic impact on the community.

Another difference has to do with the basic sources to which each group referred. At the Écomusée de la Haute-Beauce, Georges-Henri Rivière and Hugues de Varine were names frequently referred to. People in the Crowsnest Pass Ecomuseum were more familiar with the Ironbridge project in England and knew more about Walter Jamieson and Jacques Dalibard than Rivière and de Varine. It appears that each referred to what was closer to them in terms of language and to a certain degree in terms of culture.

A third difference lies in the contexts in which the ecomuseums were implemented. The municipalities of the Haute-Beauce region had never been able to cooperate before the establishment of the ecomuseum. It was the first time in the history of the area that they worked together to develop a common action. In the Crowsnest Pass region, the municipalities had already reached a stage of cooperation before the establishment of the ecomuseum. They had formed a regional level of government: the Municipality of the Crowsnest Pass. This situation helped in the establishment of the ecomuseum. Before the amalgamation, there was a high degree of political competition between Pass municipalities. Once they formed the Municipality, this competition decreased considerably which allowed some kind of cooperation for historic resource development (Altrogge, 1992).

These two ecomuseums can also be compared based on the two types defined by de Varine: they each exemplify one type.

The Écomusée de la Haute-Beauce possesses characteristics which reflect the community type. It is a community initiative. In other words, it is not attached to any official body. It is independent. The community defines the ecomuseum territory based on the internal relationships among its members and externally, based on the relationship it has developed with surrounding communities. The territory is not defined according to any administrative delimitations already existent. It results in an ecomuseum territory which overlaps two administrative zones, Québec and Estrie. This reflects the first characteristics of a community type: to be a community initiative and to define its territory based on the sense of belonging people have among themselves.

The primary objective of the Écomusée de la Haute-Beauce is to pursue a global development of the community. It used its collective heritage to reach this goal. The community has created "équipements" which are the means to acquire a better understanding of its heritage but also serve as the means for development with a focus to enhance the residents' quality of life.

Furthermore, through the Écomusée de la Haute-Beauce, the community is an actor who has to decide on its future. The ecomuseum, through its pedagogical approach, provides information to the community about its situation which it can critically analyze and thus find solutions adapted to its needs. For instance, as explained earlier, the ecomuseum sponsors exhibitions during which discussions on related topics are staged and focused on past and present. These discussions allow the community to learn more about itself and may help in the identification of problems. Once identified, the problems become the focus and are critically analyzed so that solutions may be found.

A last element is that the Écomusée de la Haute-Beauce is not "visited", it is "lived".

The Crowsnest Pass Ecomuseum is more of an institutional type. First it was born from the initiative of an official body, the Municipality of the Crowsnest Pass, and although it is now administrated by the community, it is still attached to the Municipality. Even before the Municipality, there was the influence of the Provincial Government through the different studies commissioned. There was also the participation of a federal agency, Heritage Canada. As one respondent explained, this agency visited the area and presented the concept. It also offered suggestions on how this could be developed in the Crowsnest Pass. Thus, the vision the community has of the écomusée has been influenced by the vision developed by these official bodies. However, the Crowsnest Pass Ecomuseum differs from the ideal institutional type in that the community participation is stronger. The community is more than a subject, it is an actor in the development of the ecomuseum that is not expected from an institutional type of ecomuseum.

The Crowsnest Pass Ecomuseum pursues an objective of development, but this objective is focused on economic development. Although there is an awareness of the intrinsic value of the collective heritage, it is perceived as a means for economic development of the region.

The intention in developing the Crowsnest Pass Ecomuseum was to attract tourists. In that sense, it was intended for a much broader public than the immediate community. The preserved heritage is not only for the community, but for a national public to enjoy. The Crowsnest Pass Ecomuseum is first "visited". These characteristics show that it is more an institutional type of ecomuseum.

There are similarities between the two ecomuseums with respect to the geographical setting in which they developed. In each case, the uniqueness of the geography has an impact on the community. In the Haute-Beauce, all the communities of the plateau distinguish themselves from those of the valley. This natural setting isolated the Haute-Beauce from the development which occurred in the valley. This remoteness makes the region unique. It has its own history. Also, the rural aspect of the Haute-Beauce has put the people in close contact with nature. As presented earlier, they expect constraints, successes and failures from nature rather than from society.

In the Crowsnest Pass, the mountain ranges create a natural fence for the corridor, causing access to the region to be thus limited. This geographical rupture has an impact on the community influential in the development of a regional identity (Lake, 1972). The region is less rural than in the Haute-Beauce; it is more semi-urban but the community is still in close contact with nature. In the course of its history, the Pass has experienced successes and failures in its relationship with nature. It enjoyed prosperity for a while, through the extraction of coal, and it experienced hardship through natural disasters.

Besides these similarities, each ecomuseum has developed distinctively according to its needs and wishes. The application of the écomusée concept ". . . to any particular situation will be individualistic according to the history, culture, government, economics and people of a particular country or area" says R. Peter Heron quoted by Helen Tremain (1989) in her article An Ecomuseum in Crowsnest Pass.

## The Social System

To compare the norms of the two social systems, we can use the three characteristics which were described for each case.

There was ambivalence in both cases with regards to the education characteristic. On one hand, there were respondents who thought the community highly valued education. On the other, some thought the opposite. Some reasons underlying this ambivalence were similar. In both cases, it was mentioned that the possibility for young adults to find jobs affected their school attendance.

For the level of technology characteristic, there was unanimity in the Crowsnest Pass region: all respondents considered the region poorly developed technologically. However, in the Haute-Beauce, it was divided. Some areas presented aspects of high technology, especially in the granite industry. One explanation for this difference appears to be that in the Haute-Beauce the granite industry is still very active. To keep up with the market, it had to introduce new technology to be in a position to compete. In the Crowsnest Pass the dying coal industry has not favoured this type of development.

As for the last characteristic, the cosmopoliteness, there were some similarities between the two cases. There was a high degree in both. In each case, the ecomuseum influenced this degree. Projects initiated by the ecomuseum provided opportunities for the population to exchange information and ideas with outsiders. They also brought more visitors to the regions. Moreover, in the Crowsnest Pass as in the Haute-Beauce, the residents go regularly to urban centres. However, some respondents mentioned that there are people in the Crowsnest Pass that are not great travellers. There were also some suggestions that some people do not want to see too many tourists in their region.

In the Crowsnest Pass, there was a high degree of economical rationality attached to the ecomuseum which was not present in the Haute-Beauce case. This characteristic reflected, for the Crowsnest Pass, the norms of a modern social system.

Generally, the two cases have the two types of norms. Comparing them both, the outcome shows that the Crowsnest Pass is somewhat more modern than the Haute-Beauce.

## The Opinion Leaders

A first difference concerns the number of leaders in the Écomusée de la Haute-Beauce and the Crowsnest Pass Ecomuseum. There are two leaders in the Haute-Beauce while there are seven in the Crowsnest Pass. No particular reason seems to explain this besides the simple fact that, as mentioned earlier, each developed distinctively and has its own history.

Another difference is related to the origin of the leaders. For the Haute-Beauce, both leaders were from outside the area. They had moved there just when they started their involvement with the ecomuseum. It appears this was fundamental for the starting and survival of the ecomuseum. They could go beyond the "chicanes de clochers" and decrease the competition among the municipalities. Furthermore, from the description of the social system's norms which shows that the Haute-Beauce has some resistance to change, it means that local leaders who conform to the system norms are not disposed toward change. For the establishment of the ecomuseum it then became essential that outsiders be involved. A change agent introduced the idea. The subsequent work was sensitive since local resistance could occur. In fact, there has been some local resistance, as one interviewee commented. There were some local leaders, from St-Évariste and La Guadeloupe, who had first been involved in the establishment of the Centre régional d'interprétation de la Haute-Beauce. They did not want to expand the action and develop this centre into an ecomuseum. They were more familiar with the concept of interpretative centre and museum than with the écomusée. So through an expansion, they had the impression they were losing something. They finally withdrew because they did not want to be part of it. This could have jeopardized the development of the ecomuseum. Meanwhile however, Pierre Mayrand and Maude Céré had acquired opinion leadership which ensured some degree of participation of local residents. Also, this resistance was coming only from St-Évariste and La Guadeloupe; it was not felt in the other communities.

This is different from the Crowsnest Pass, since there, without the presence of locals, the survival of the ecomuseum could have been in jeopardy. One leader observed that it was essential to have people from the region involved in the project. They knew the social system's norms better than anyone and recognized what could work and what could not. Furthermore, the social system's norms in the Crowsnest Pass were favourable to change. Thus, opinion leaders were also more open to new ideas. Their participation in the establishment of new projects is then more anticipated. Still, the presence of outsiders was important. It seems they had a better appreciation of the place. Most of the people born and raised in the Crowsnest Pass took their surroundings for granted and seemed not to have an appreciation of the area's potential.

A third difference can be found in the perception the leaders had of the concept of écomusée. In the Haute-Beauce, it was first an idea which was going to take shape as the community would invest its culture in it. The leaders provided the community with the bases to lead them to empowerment. The ecomuseum took shape as the community selected the projects to develop with, first in mind, an intention of global development of the community. Through the development of the ecomuseum, they realized that it also could be used as a means to contribute to the economy of the region, but that was not the leaders' first intention.

In the Crowsnest Pass case, the ecomuseum was a product, a means to rejuvenate the economy. The ecomuseum was to contribute to the economy of the region. In that sense, it was perceived as an economic development strategy; to develop a product, then sell it and make profit. The leaders believed they had a good product and, as much as it was worth to preserve the heritage of the region as an end in itself, it was also worth saving and exploiting it in a way through which the community could gain economical return.

These perceptions the leaders had of the écomusée, as well as their professional background, influenced the definition of their role. In the Haute-Beauce, the leaders saw their role as being in part "animateurs". In that sense, their role was to help the community in its development. They had other roles, such as administrators, but for both of them the role of "animateur" was important. Also both leaders had university expertise in the field of museology and for them, to participate in the development of an ecomuseum was a possibility to experiment a new approach. In the Crowsnest Pass, all leaders defined their role in relation to the administrative work needed to accomplish the development of the ecomuseum. They defined their role as that of administrator of an organization. For them, it was important to inform the population about the work done by the ecomuseum, to ask for its participation, and to find financial support to ensure the survival of the ecomuseum. Furthermore, most of them had previous experience as administrators in other organizations. Consequently, this may have influenced the way they perceived their role in the context of the ecomuseum.

A further comparison between the opinion leaders can be based upon sociometric analyses. This technique, extensively used in the evaluation of interpersonal relationships in groups, will help us examine the complexity in the identification of leaders in the Crowsnest Pass case compared to the Haute-Beauce case. A clarification is needed at this point. Since it was not the objective of the study to elaborate a sociometric test, the information gathered provides only basic data to perform a sociometric analysis. Thus, simple sociometric matrices and sociograms are presented for each case. The sociometric matrix is a chart on which the answers given by respondents are compiled (Muccielli, 1973). In the first column are listed all the respondents' names. The first row lists all the respondents' names again but as possible choices. To enter data, it suffices to indicate in the following rows, by a predetermine symbol, the respondent's choices. In this section, to ensure anonymity for all respondents, leaders are identified by numbers and key informants by letters.

Appendix B presents the sociometric matrices for the two cases. These sociometric matrices are the raw data of each case. They show the choices made by the key respondents and the opinion leaders about whom they thought was influential in the establishment and development of the ecomuseum. The "x" indicates that the respondent (listed in the first column) has selected this or these leaders (listed in the first row) (see Appendix B, p. 207)

From the sociometric matrix it is possible to build a target sociogram. A target sociogram is a diagram representation of the data (Mucchielli, 1973). Mary L. Northway (1967) suggests that "[f]or depicting the social structure of an entire group, each individual's status in it, and the predominant relationships among these individuals, the *Target Sociogram* [italics in original] offers a convenient method" (p. 27). The target sociogram is constituted of circles, or of any geometric form which represent the individuals, and of arrows which represent the relationships among the individuals. An arrow starting from A and pointing toward B would show that A has selected B.

Figures 4 and 5 illustrate the sociograms established for the Haute-Beauce and the Crowsnest Pass. The target sociogram for the Haute-Beauce is simple and clear.

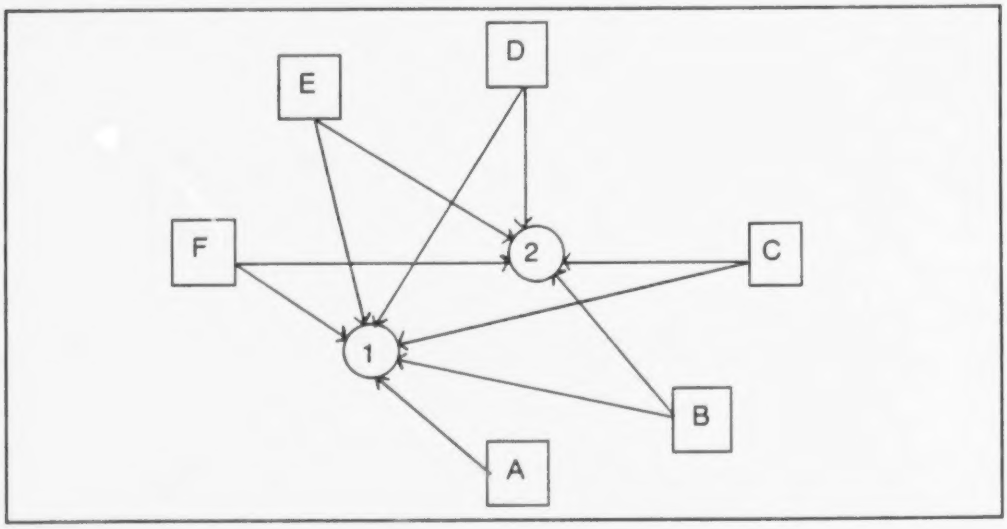

**Figure 4**

Sociogram of the Haute-Beauce Case

Legend:
Opinion leaders: ○ Key informants: ▭

All key respondents have selected the same leaders and a maximum of two. This shows that there are no ambiguities in the community about who was influential in the establishment and development of the ecomuseum.

The Crowsnest Pass sociogram presents many more interactions.

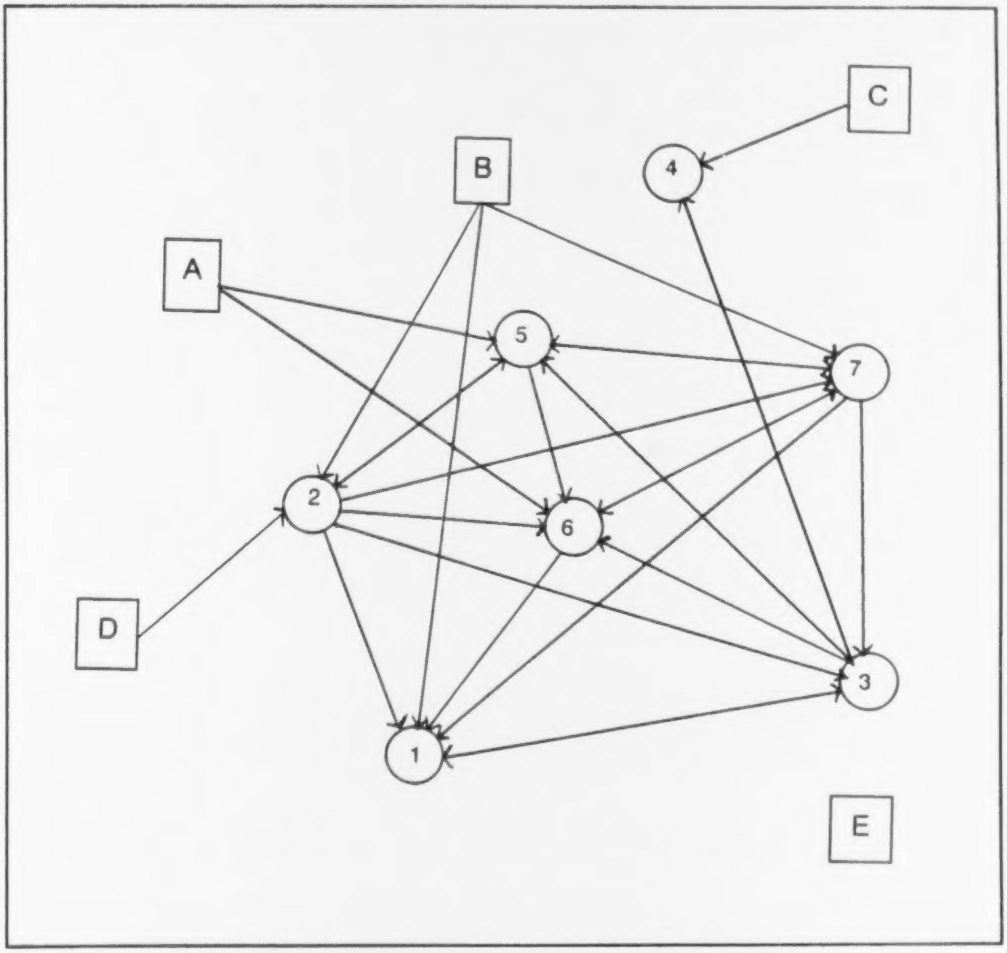

**Figure 5**

Sociogram of the Crowsnest Pass Case

Legend:
Opinion leaders: ○ Key informants: ▭

It shows that respondents identified from one to five leaders and not necessarily the same ones. For instance, A has identified 5 and 6 as leaders, while B has identified 1, 2, and 7. This situation shows that respondents have a different perception of the case. One reason for this difference may be that the high number of people involved makes it difficult to envision the broad picture. Also, the first people to come to mind for the respondents are perhaps those with whom they have closer relationships.

Furthermore, the sociogram indicates that some leaders identified other leaders and again different ones. The same reasons as listed above may apply here. Also, only a few leaders have identified leaders who reciprocally have selected them. Leaders 1 and 3, 2 and 5, and 6 and 7 identified each other. This situation can be interpreted as these leaders having closer relationships. However, there is no clique, so they are not apart from the rest of the group. There is only the leader 4 which is set aside compared to the others. This could be explained in that probably his involvement time was shorter. Also the key informant E and leader 1 have no starting arrows because they did not mention any names included in the period covered by the study.

The comparison of these sociograms clearly indicates the complexity of the Crowsnest Pass case.

There are two similarities in the cases with respect to a change agent. First, in each case there was the presence of an individual change agent who introduced the concept into the community. In the Crowsnest Pass the participation of this change agent was limited to the change agent activity. In the Haute-Beauce, there was also an individual who acted as change agent. However, he continued his involvement in the case as an opinion leader, and was involved in all the stages of the establishment of the ecomuseum.

Furthermore, in both cases, there was an individual with a dual role, of both change agent and opinion leader. Nevertheless, there is a difference about the role's description. In the Crowsnest Pass, one leader had a role of change agent since she was an outsider of the system and received the mandate by an agency to promote the ecomuseum in the community. For the Haute-Beauce case, an opinion leader also qualified as a change agent because he was an outsider and he brought the idea into the system, although he was not commissioned by an agency.

### The Community Perception of Their Ecomuseum Based on the Seven Characteristics

The "mirror" characteristic is different for each ecomuseum. At the Haute-Beauce, the population feels the ecomuseum is a reflection of the community. Moreover, they go beyond this dimension of mirror. For the community, the image in the mirror is part of a cycle. Once they see an image, they evaluate it to look at what they want to change and what should stay. Once these alterations are made they hold up the mirror again for another evaluation and modify the image again according to their desire. It is not a static image but it is in constant evolution. It is important to stress that this situation has been reached after ten years of existence. In the Crowsnest Pass, the image of mirror is not yet fully comprehended as a meaningful metaphor. The community does not see itself reflected in the ecomuseum. This could be because it is still at the embryonic stage.

There is also a difference in the interpretation of space characteristic. In the Haute-Beauce, the sense of space is strongly felt. The people have developed "équipements" which cover the territory. There is a sense of "appropriation du territoire". In the Crowsnest Pass, again perhaps because of its young age, the ecomuseum has not reached this maturity. Although the delimitation of the Crowsnest Pass Ecomuseum has been set, there is not this sense of appropriation. The whole is fragmented.

The two ecomuseums present similarities for the five other characteristics. They each develop projects which reflect the relationship between man and nature, for instance the Maison du granit for the Haute-Beauce and the Bellevue Mine for the Crowsnest Pass. They each perceive the expression of time. However, there are some differences in how it is actualized in each case. In the Haute-Beauce for example, they organize expositions on themes in which habits of the past are illustrated and they induce the participant to compare this image to the present reality. He/she can then reflect on what could cause such a change. There is also the dimension of future through actions like the protection of "les boisés de Dorset". In the Crowsnest Pass, there are projects which depict the life of the Pass at its beginning. However, the point is not reached yet where the participant is asked to look at the difference or the similarity between that past and the present. Thus, this relationship between past, present and future is not totally developed. As for the laboratory characteristic, they each see their ecomuseum as one. The Crowsnest Pass Ecomuseum is considered an experiment in itself. The only difference can be found in the fact that some people in Haute-Beauce consider this term not quite appropriate. For both situations, the ecomuseum has an important role as a conservation centre. However, there is a feeling in the Haute-Beauce that the Écomusée should do more to protect the original structure of private houses and barns. Currently the Crowsnest Pass Ecomuseum concentrates its efforts on protecting historic coal mining resources. Nonetheless, it is aware of the urgency there is to extend this concern to every aspect of the Pass. For each group, the ecomuseum was a school for the volunteers. It is also a place to teach visitors about their history. The Haute-Beauce presents a more complex structure. It offers services to school groups and has developed a centre on ecomuseology. It also provides "ateliers d'éducation populaire" to its community on any topic required by the participants.

## Écomusée as an Innovation

At the conceptual level, the leaders stressed different advantages. They based their evaluation on personal knowledge of the écomusée. For the Écomusée de la Haute-Beauce, the leaders defined the concept as a formula which was forged by the creators. It took shape as the participants moulded it according to their values and needs. In the Crowsnest Pass, the leaders considered the écomusée more as a planning tool to focus on the heritage resources of an area.

There was similarity for the compatibility and complexity characteristics. The leaders each moulded the idea to ease its acceptance by the community. In that sense, they each attributed to the concept a high degree of compatibility. Leaders in each case have admitted the complexity of the concept. As one leader described it, "it is an intellectually puzzling concept".

At the level of expression the characteristic of advantage presented both a difference and a similarity. In the Crowsnest Pass, the ecomuseum was recognized as an advantage for the economy of the region. It was natural to see this advantage emerge since it referred to the reason of the establishment of the ecomuseum. However, this advantage was not mentioned in the Haute-Beauce case. The ecomuseum was advantageous in the sense that it helped people realize their potential. They took pride in their own capabilities. As for the similarity, both cases suggested that the ecomuseum has helped in developing an awareness among the population toward its environment.

The characteristics of compatibility, complexity and observability all applied to a high degree. For the compatibility characteristic, the ecomuseum was rendered compatible with the community, based on its values and needs. In the Haute-Beauce, they recreated the structure of a "PME" (petite et moyenne entreprise), or small business, which was known and familiar to the community. In the Crowsnest Pass, they introduced the ecomuseum as a possibility to revitalize the economy of the area. As for the complexity characteristic, the communities had some difficulty understanding what is the ecomuseum. After ten years, there were still people in the Haute-Beauce who did not understand the mandate of the ecomuseum. In the Crowsnest Pass there was a high degree of confusion between the Coleman Museum and the Crowsnest Pass Ecomuseum. Regarding the observability, both ecomuseums had initiated projects which were highly visible. This was important since this visibility increased the understanding of the community.

## Summary

This comparison between the Haute-Beauce and the Crowsnest Pass cases stressed their differences and similarities. The establishment theme showed that the reason the ecomuseums were developed was different in each region. In the Haute-Beauce, it was a cultural action and in the Crowsnest Pass it was a cultural tourism action. They each referred to theories and examples which were close to them. The Haute-Beauce referred to the French experience. England and Canada were the sources for the Crowsnest Pass. We can see that each tended to extract information based on the language similarity. The contexts in which each ecomuseum grew were different. The Haute-Beauce had never experienced a cooperative action before. Earlier attempts had failed, and the ecomuseum was the first to succeed. In the

Crowsnest Pass, amalgamation had already occurred and, in a sense, helped in the establishment of the ecomuseum.

Both types of ecomuseums suggested by de Varine also stressed major differences between the two cases. The Écomusée de la Haute-Beauce had characteristics of a community type while the Crowsnest Pass Ecomuseum resembled the institutional type.

For the theme of establishment, there was a similarity concerning the geographical setting of the two regions. They were isolated from other areas through their natural settings.

As for the comparison of the social systems both cases have expressed ambivalence toward the importance given to education. The characteristic of technology was different because an unanimity of respondents pointed to a low degree of technological development in the Crowsnest Pass, while in the Haute-Beauce, the degree of development varied depending on the industry sector. In both cases there was a high degree of cosmopoliteness. However, there were also some comments in the Crowsnest Pass which indicated a low level of cosmopoliteness.

The comparison of the opinion leaders revealed the following elements. First, there was a difference in the number of opinion leaders involved in each case. In addition, their origins were important to the potential success of the development of the ecomuseum. In the Haute-Beauce, it was necessary to have leaders who were not associated with a particular village because of the competition among the municipalities. Also, because of the type of social system's norms the milieu had, local leaders were not inclined in participating in the establishment of the ecomuseum. In the Crowsnest Pass it was essential to have both leaders from the region to ensure an acceptance of the ecomuseum, and outsiders, who had a better appreciation of the place.

The leaders' perception of the concept differed in the two cases. For the leaders in the Haute-Beauce, the écomusée was an idea which took shape according to the value and needs of the population. In the Crowsnest Pass, the écomusée idea was transformed into a product. Another difference was with regards to the complexity of identification of leaders in the Crowsnest Pass compared to the Haute-Beauce case. This complexity was illustrated through a sociometric analysis.

This comparison of opinion leaders also showed similarities. In each case there was the presence of a change agent. Moreover, in each ecomuseum an individual played a dual role of change agent and opinion leader.

Based on the seven characteristics developed by Georges-Henri Rivière, each community provided its perception of its ecomuseum. Among these seven characteristics, only two emphasized differences: the mirror notion and the interpretation of space. In the Haute-Beauce they have achieved a maturity which led them to go beyond the mirror dimension. The Crowsnest Pass Ecomuseum is much younger and the mirror was still a meaningless metaphor. Through the evolution of the Écomusée de la Haute-Beauce, the population has taken over its territory. It rediscovered and renamed its land. It is aware of the large area it covers and is proud of it. Again, in part due to its young age, the Crowsnest Pass Ecomuseum did not reflect this dimension. It was still too fragmented. As for the other five characteristics, expression of man and nature, expression of time, laboratory, conservation centre and school, they all indeed corresponded to notions that people had about their ecomuseum.

The écomusée as an innovation presented a difference for the advantage characteristic. In the Haute-Beauce, the fact that the écomusée was a formula which can be moulded according to the wishes of a population was an advantage of the concept. However, in the Crowsnest Pass the advantage was focused on the priorities the concept puts on the preservation of heritage resources. The compatibility characteristic applied to a high degree in each case. The ecomuseum was presented to respond to the needs and values of the community. As for the complexity, the leaders in each case emphasized how difficult it is for the population to understand it.

At the expression level, there were both a difference and a similarity between the two cases with respect to the advantage characteristic. The difference was that for the Crowsnest Pass there was an economic advantage attached to the ecomuseum which was not mentioned in the Haute-Beauce case. In both cases, there was an advantage as the ecomuseum developed awareness among the population of the value of their heritage and their surroundings. Other similarities were found with the compatibility characteristic. The Écomusée de la Haute-Beauce structure was copied from the PME (small business) structure which was known and accepted in the region. The Crowsnest Pass Ecomuseum was presented as a way to diversify the economy of the region. In each case, the leaders expressed the high degree of complexity attached to the ecomuseum. However, its high degree of visibility helped in the understanding of the ecomuseum.

# CHAPTER SEVEN

## Summary, Implications and Conclusion

Ce chapitre est divisé en trois sections. La première section consiste en une récapitulation des principaux éléments abordés dans cette étude. La deuxième section discute des implications possibles pour d'autres recherches découlant de cette étude, ainsi que des applications sur le terrain. Enfin, la troisième section présente les conclusions.

## Sommaire

Le sommaire décrit les données recueillies en fonction des composantes du cadre d'analyse de l'étude. La première partie est un résumé des données au niveau de l'écomuséologie. La deuxième partie traite des trois éléments relatifs à la diffusion d'innovations (système social, leadership d'opinion et innovation). Un résumé des points de comparaison des deux cas conclut cette section.

### Écomuséologie

Au niveau de l'aspect écomuséal, le concept d'écomusée et son expression, ecomuseum, ont été étudiés dans les cas de "l'Écomusée de la Haute-Beauce" et du "Crowsnest Pass Ecomuseum". Cette section se divise en deux parties. Une première discussion révèle les éléments essentiels de cette étude par rapport au concept (écomusée), puis une deuxième expose les éléments concernant son expression (ecomuseum).

**Écomusée (concept).** En Haute-Beauce, les leaders d'opinion voient le concept d'écomusée en terme d'action culturelle. Par le biais d'activités à caractère culturel, l'action vise un développement global de la communauté. Deux objectifs sont poursuivis : le premier est celui de développer chez les membres de la communauté une prise de conscience face à leur environnement social, humain, historique et géographique; le deuxième vise la maîtrise et la création d'outils permettant l'amélioration de la qualité de vie (spirituelle et matérielle) de la population vivant sur le territoire tel que défini par eux. On peut donc comprendre que l'écomusée est vu en tant qu'outil de développement communautaire. Les aspects social, humain, historique et géographique en sont les parties intégrantes.

En Haute-Beauce, le concept de tourisme culturel est relié au concept d'écomusée. Les leaders d'opinion ont d'abord voulu établir les assises de l'ecomuseum avant de penser à orienter le développement vers le tourisme culturel. Pour eux, ce dernier ne pouvait se développer que si la communauté avait d'abord atteint une certaine maturité culturelle, c'est-à-dire qu'un travail intérieur devait être effectué avant de diriger les actions vers l'extérieur. Ce travail intérieur visait à définir les éléments de la communauté qui la différenciaient des autres communautés. Une fois cette prise de conscience établie, la communauté pouvait passer à l'étape d'échange.

Le concept d'écomusée devenait donc à prime abord une action culturelle. Celle-ci, une fois bien établie, pouvait alors être dirigée vers le tourisme culturel.

Dans le cas du Crowsnest Pass, le concept d'écomusée est d'abord vu en tant qu'outil de développement économique. L'idée entourant le concept est que la mise en valeur du patrimoine régional peut attirer un tourisme au niveau provincial, national et même international duquel découle un essor économique pour la région. Ceci pourrait de plus apporter la revitalisation de différents secteurs, comme l'emploi. Implicitement, cette action amène aussi un développement plus global de la communauté. La population a d'abord dû identifier et définir les éléments qui la distinguaient des autres communautés. Ainsi, un travail interne de sensibilisation et de reconnaissance par rapport aux constituantes de la communauté a été entrepris avant d'inviter les communautés extérieures.

Deux objectifs sont poursuivis : le premier vise à promouvoir un développement par étape de la restauration et de l'interprétation du patrimoine historique et de l'industrie du charbon du Crowsnest Pass; le second recherche un développement constant de l'économie relié à l'industrie touristique. Ainsi, le concept d'écomusée est défini comme moyen de développement économique par le biais du tourisme.

**Ecomuseum (expression).** En Haute-Beauce, cette action culturelle a pris les formes d'ecomuseum communautaire. Cet organisme n'est aucunement rattaché à une institution gouvernementale et il est né directement des efforts de la communauté. Pour réaliser ses objectifs de prise de conscience et de création d'outils, l'Écomusée de la Haute-Beauce organise des expositions thématiques ponctuelles suivies de discussions. De plus, il offre des cours d'éducation populaire. La communauté a développé des équipements comme, par exemple, la Maison des gens, la Maison du granit et le Moulin à carder qui sont les outils par lesquels la communauté se découvre et se développe. De plus, ils témoignent de la réalité de la population et mettent en valeur son patrimoine.

A partir des sept caractéristiques développées par Georges-Henri Rivière, la communauté de la Haute-Beauce perçoit son ecomuseum au-delà de la dimension de miroir. Cette notion est trop statique pour définir l'ecomuseum. La population reçoit une image d'elle-même au travers de l'ecomuseum puis elle l'évalue et la modifie selon ses aspirations. L'Écomusée de la Haute-Beauce reflète la relation de l'homme et de son environnement par le biais de ses équipements et de ses expositions. Des tables de lecture ont été installées à travers le territoire pour permettre une interprétation de l'espace. L'ecomuseum est perçu par certains comme un laboratoire, un endroit qui favorise la recherche. Par contre, pour d'autres, ce terme n'est pas tout à fait adéquat pour décrire l'ecomuseum; l'ampleur qui se dégage de ce terme étant trop grande. L'ecomuseum, c'est aussi un centre de conservation qui vise la protection du patrimoine naturel et construit mais qui pourrait faire davantage pour la protection de l'architecture des bâtiments privés. Finalement, c'est aussi une école où visiteurs et visités se découvrent mutuellement.

Au Crowsnest Pass, l'ecomuseum est de type institutionnel. La Municipalité du Crowsnest Pass a donné naissance à l'ecomuseum et l'a constitué en société. Une collaboration étroite est établie entre la Municipalité et le Crowsnest Pass Ecomuseum Trust. Cependant, la participation de la communauté est beaucoup plus active que ce qui est attendu. Dans un ecomuseum de type institutionnel, la population est principalement objet d'étude et devient le public d'une action éducative. Elle devient objet d'étude puisqu'une équipe de spécialiste l'étudie, l'observe et l'analyse. Elle est le public d'une action éducative puisque cette action est élaborée par des professionnels d'ailleurs et aussi puisqu'elle a pour but de développer des habiletés et des connaissances chez la communauté par rapport à son patrimoine. Dans le Crowsnest Pass Ecomuseum, la population joue le rôle d'acteur. Elle participe au façonnement de l'organisme, elle prend une part active dans le développement de l'ecomuseum.

Enfin, l'ecomuseum possède une caractéristique de type institutionnel par rapport à la clientèle visée. La mise en valeur du patrimoine vise d'abord une clientèle provinciale, nationale et internationale. Sa clientèle est donc orientée vers un public qui est extérieur à la communauté.

L'ecomuseum, tel que perçu par la communauté et se basant sur les sept caractéristiques développés par Georges-Henri Rivière, ne répond pas à la dimension de miroir. Peut-être à cause de son jeune âge, l'ecomuseum ne semble pas refléter la communauté. De fait, la communauté ne perçoit pas encore son reflet dans l'ecomuseum. Les projets mis de l'avant par le Crowsnest Pass Ecomuseum développent l'aspect de la relation de l'homme et de son environnement. L'expression de temps se traduit aussi dans ses projets. Cependant, la relation entre le passé, le présent et le futur ne se fait pas encore de façon explicite. Les projets mettent l'emphase sur la dimension du passé. En ce qui a trait à l'interprétation de l'espace, celle-ci se fait de façon fragmentaire. L'espace n'est pas encore interprété comme un tout, mais par sections où sont développés les projets. L'ecomuseum est perçu comme une expérience en soit, autant que comme un endroit où se fait de la recherche. Il est aussi perçu comme un centre de conservation. En fait, ceci est identifié comme étant la fonction première de l'ecomuseum, de préserver le patrimoine pour les générations futures. Finalement, le Crowsnest Pass Ecomuseum est aussi perçu comme une école où les visiteurs peuvent apprendre sur la vie des mineurs et où, aussi, la communauté apprend à mieux connaître cet aspect de sa réalité passée.

## Diffusion d'innovations

Au niveau de la diffusion d'innovations, quatre éléments constituaient le cadre d'analyse : le système social, les leaders d'opinion, les agents de changement et les innovations. L'élément "agents de changement" a été incorporé dans la discussion au niveau des leaders d'opinion. Ce sommaire récapitule les principales données résultantes des deux cas à l'étude pour chaque élément, soit le système social, le leadership et les innovations.

**Système Social**. À partir des trois caractéristiques: l'importance accordée à l'éducation, le degré de développement technologique, et le degré de cosmopolitisme, le système social de la Haute-Beauce se décrit comme étant plus traditionnel que moderne. Ainsi, l'introduction de nouvelles idées devrait se faire de façon graduelle et délicate puisque la communauté vivant dans ce type de système présente quelques réticences face aux changements.

Le système social du Crowsnest Pass se situe à mi-chemin entre les types traditionnel et moderne. La communauté présente donc une plus grande ouverture face à l'introduction de nouvelles idées.

**Leadership**. Dans la Haute-Beauce, deux leaders d'opinion ont été identifiés. Tous deux provenaient de l'extérieur de la région. Un des leaders a obtenu son leadership grâce à son expertise. Ce leader a aussi joué le rôle d'agent de changement. L'autre leader a obtenu son leadership en partie grâce à son expertise, mais aussi grâce à son accessibilité sociale. Les deux ont défini leur rôle comme en étant un d''animateur. Pour l'un, cela consistait à introduire de nouvelles idées et à amener la population vers une réflection par rapport à ce qu'elle est et ce vers quoi elle aimerait se diriger. Pour l'autre, son rôle d'animateur consistait à amener les gens à prendre conscience de leurs possibilités et à les aider à développer leurs habiletés. Ce leader a aussi décrit son rôle en tant que gestionnaire de l'Écomusée.

Dans le Crowsnest Pass, sept leaders ont été identifiés. De plus, un agent de changement a aussi été présent. Son rôle a été d'introduire le concept d'écomusée et de présenter une possibilité d'application dans le contexte du Crowsnest Pass. Des sept leaders, deux seulement sont originaires de la région. Les autres ont emménagé dans le Crowsnest Pass à des moments différents variant de quatre à dix-sept ans depuis 1992. Certains ont obtenu leur leadership grâce à leur conformité aux normes du système social et à leur accessibilité sociale, d'autres grâce à leur expertise et à leur position.

Tous ces leaders ont décrit leur rôle par rapport à la gestion de l'ecomuseum. Quelques-uns ont joué un rôle important face à l'élaboration d'un plan d'action tandis que d'autres voyaient au recrutement de nouveaux bénévoles afin d'amener une participation plus grande de la population dans les projets mis de l'avant. Pour certains, leur rôle a été essentiel à l'obtention du soutien financier permettant le développement de l'ecomuseum.

**Innovation**. En Haute-Beauce, l'écomusée en tant qu'innovation est une formule flexible qui permet une adaptation aux normes d'un système social. Malgré la flexibilité de la formule, celle-ci demeure complexe car elle doit être définie et constamment redéfinie en fonction des désirs et des besoins de la communauté.

Dans le Crowsnest Pass, l'avantage de l'innovation écomusée est l'approche qu'elle suggère face à la protection et à la conservation du patrimoine. De plus, cette innovation est intéressante puisqu'elle permet de prendre en considération les désirs et besoins de la population. Il demeure cependant qu'elle présente une certaine complexité qui la rend difficilement accessible.

## Comparaison

Le thème "établissement de l'ecomuseum" a servi comme premier point de comparaison entre les deux cas. Il est ressorti de cette comparaison que l'Écomusée de la Haute-Beauce visait d'abord une action culturelle qui ensuite l'amènerait vers une action touristique culturelle, tandis que le Crowsnest Pass Ecomuseum suivait le chemin inverse. De plus, chaque cas se nourrissait à partir de sources différentes. La langue semblait être un critère important de sélection de ces sources. Aussi, les ecomuseums ont émergé à partir de contextes différents. Le Crowsnest Pass avait atteint un degré de coopération entre les municipalités de la région avant l'implantation de l'ecomuseum. Celles-ci s'étaient réunies pour développer un système administratif régional et ainsi devenir la Municipalité du Crowsnest Pass. La Haute-Beauce n'avait pas développé ce genre de structure et plusieurs "chicanes de clocher" y existaient. Ce thème a aussi permis une comparaison des types d'ecomuseums. 'Écomusée de la Haute-Beauce présentait des caractéristiques d'un ecomuseum de type communautaire tandis que le Crowsnest Pass Ecomuseum ressemblait plutôt à un ecomuseum de type institutionnel. La seule similarité sous ce thème était au niveau des géographies des deux régions. Sur un plateau et dans une vallée, les deux régions étaient en quelque sorte isolées.

Le deuxième thème de comparaison a été le système social. Celui-ci a été décrit à partir de trois caractéristiques : l'importance accordée à l'éducation, le degré de développement technologique et le degré de cosmopolitisme. Dans les deux cas, il y avait des ambivalences par rapport à l'importance accordée à l'éducation. Dans le cas de la Haute-Beauce, il y avait aussi une ambivalence par rapport au développement technologique, certains secteurs étant plus développés que d'autres. Cependant, dans le cas du Crowsnest Pass, il y avait unanimité; le développement technologique de la région était faible. Dans les deux cas, les milieux offraient un haut degré de cosmopolitisme.

Le troisième thème de comparaison portait sur les leaders d'opinion. Il y avait une différence par rapport au nombre et à la provenance (étrangers ou originaires de la région) des leaders. Ils percevaient leur rôle différemment. Il en était également ainsi de leur perception du rôle de l'ecomuseum. À l'Écomusée de la Haute-Beauce, les leaders se voyaient comme des animateurs et ils voyaient l'ecomuseum comme un outil pour amener le développement global d'une communauté. Les leaders du Crowsnest Pass Ecomuseum percevaient leur rôle en tant que gestionnaires d'une organisation et ils percevaient l'ecomuseum comme moyen de mise en valeur d'un produit aidant le développement économique de la région. La méthode sociométrique a permis d'illustrer la complexité de l'identification des leaders du Crowsnest Pass comparativement à la Haute-Beauce.

Ce point de comparaison a aussi permis d'identifier des similarités entre les deux cas. En effet, pour chaque ecomuseum, un individu avait un double rôle, celui de leader et celui d'agent de changement.

Les sept caractéristiques développées par Georges-Henri Rivière constituaient le quatrième thème de comparaison. À l'exception des caractéristiques miroir et interprétation de l'espace, les deux ecomuseums exprimaient ces caractéristiques, soit celles de relation entre l'homme et son environnement, d'expression de temps, de laboratoire, de centre de conservation et d'école.

Le cinquième thème de comparaison était l'écomusée et l'ecomuseum en tant qu'innovation. À partir des quatre caractéristiques d'une innovation, il est ressorti que pour la Haute-Beauce, l'écomusée était une formule flexible qui s'adaptait aux besoins et désirs d'une communauté. Elle était par contre assez complexe puisqu'elle devait être constamment redéfinie. Au niveau de l'ecomuseum, l'avantage en tant qu'innovation était qu'il amenait la communauté à une prise de conscience et développait une fierté. L'ecomuseum avait été présenté en tant que PME. Ceci lui assurait un certain niveau de compatibilité avec ce système social à tendance traditionnelle, la PME était déjà connue et populaire. Cependant, la région n'avait pas beaucoup d'expérience par rapport au développement culturel, ce qui diminuait le degré de compatibilité. Malgre sa visibilité par l'entremise des différents équipements (Maison du granite, Maison des gens, etc.), l'ecomuseum demeurait difficile à comprendre pour la population de la région.

Pour le Crowsnest Pass, l'écomusée en tant qu'innovation était d'abord une action axée sur la protection du patrimoine. Celle-ci était compatible avec les valeurs de la communauté, puisque cette dernière était déjà sensibilisée à la préservation du patrimoine. Le degré de complexité de l'écomusée était par contre assez élevé. L'avantage de l'ecomuseum était de permettre le développement d'un sentiment de fierté chez la population par rapport à son histoire et à son environnement. De plus, au point de vue économique, il représentait un projet à long terme impliquant plusieurs personnes et groupes, et offrant à la communauté la possibilité d'en bénéficier. L'ecomuseum avait un degré élevé de compatibilité avec le système social puisqu'il devenait un moyen de diversifier l'économie régionale. Par contre, l'ecomuseum même sous sa forme d'expression, demeurait difficile à comprendre; la communauté du Crowsnest Pass ne voyait pas la différence entre l'ecomuseum et le musée situé à Coleman. Finalement, l'ecomuseum obtenait un haut degré de visibilité grâce aux projets élaborés comme la "Bellevue Mine".

## Implications

This section has two parts. The first part discusses the implications of further research. The second part examines the study's practical implications.

### Implications for Research

The Écomusée de la Haute-Beauce has existed for over ten years. In this study, three periods in its organizational development could be identified. In the first period, a model of functioning was put into place. Then, there was a transitional period during which the model was evaluated. Finally, the newly instated model was much more democratic. A deeper analysis of these periods with regards to the life cycle of an ecomuseum could provide new insights into the development of ecomuseums.

This study was about opinion leaders which are one element in the diffusion of innovation perspective. This element provided an emphasis on the dimensions of the écomusée concept and its expression, which had not yet been explored in the literature. Further research could focus on other elements from the diffusion of innovation perspective. For instance, a study could analyze the development of ecomuseums using the model of the innovation process in organizations suggested by Rogers (1983). Furthermore, Rogers (1983) observes that consequences of an innovation have seldom been the focuses for research. A study could examine the consequences of the innovation "ecomuseum" based on the model described by Rogers (1983).

This study showed that the ecomuseum helped the community to develop an awareness toward its environment. Today's society is pressed with questions regarding the safeguard of the environment. Further research could focus on the environmental aspect the ecomuseum seems to have.

Other research could concentrate on the types of ecomuseums, the community and the institutional, as defined by de Varine (1978). This study described the two types, each developed by communities which have different cultures. A further analysis of the possible relationship between the types of ecomuseum and the cultural background of a group could shed more light on the écomusée phenomenon. Furthermore, the use of the Gemeinschaft/Gesellschaft classification of rural/traditional and urban/contemporary systems could be useful for further clarifying of the two types of ecomuseums described in this study (Kaplan, 1960, pp. 113-115).

Also, the opinion leaders' perceptions of their roles were different in the two types of ecomuseum. In the Écomusée de la Haute-Beauce, which was described as a community type, the leaders perceived their role as that of "animateurs"; in the Crowsnest Pass Ecomuseum, which had characteristics of an institutional type, the leaders considered themselves as administrators. Further research could elaborate on this aspect and examine if there is effectively a causal relationship.

## Practical Implications

This study described two different cases, each of which underlined the flexibility of the concept for applications in different contexts. Furthermore, the ecomuseum as a tool seemed to convey solutions to problems related to community development. Practitioners could then use these two cases as a stepping stone to develop a similar tool in their community and adapt it to their own context.

The study also underlined the relationship between the development of new ideas and the type of social systems' norms. It discussed the presence or absence of leaders in the development of new ideas, which are influenced by the type of social systems' norms. This can serve any practitioner involved in the development of new ideas in a community. A brief assessment of the norms in which he/she wishes to act could serve as an indicator for guiding his/her actions. That is, he/she could deduce if resistance from local leaders could be expected or if, to ensure the success of his/her intervention, he/she must seek the leaders' participation.

## Conclusion

The study's purpose was to describe the opinion leaders' role in the establishment of the Écomusée de la Haute-Beauce and the Crowsnest Pass Ecomuseum in their first six years of existence. The purpose was also to obtain the community's perception of their ecomuseum based on the seven characteristics developed by Georges-Henri Rivière, and to obtain the leaders' perception of the écomusée and ecomuseum as innovations.

The study findings show that in each case, the leader's role was different and that they defined their role in relation to the perception they had of the ecomuseum's role. In the Haute-Beauce, the leaders perceived the ecomuseum's role as a way to empower the community in its development. So they perceived their role as that of "animateurs". They helped the community to develop abilities and knowledge which would give them power. In the Crowsnest Pass, the ecomuseum's role was to diversify the economic base of the region and thus rejuvenate the economy. As such, the leaders perceived their role as that of administrators of a "tourism promotion" organization in which, eventually, profit could result from the projects developed.

In addition, based on the study findings, there seems to be a relationship between the leaders' role and the type of ecomuseum. In the Écomusée de la Haute-Beauce, which was described as a community type, the leaders defined their role as that of "animateurs". For the Crowsnest Pass Ecomuseum, which was of an institutional type, the leaders described their role as that of administrators.

The study shows that from one concept two expressions emerged and that although these were different, both had similar impacts on the development of the communities. In both cases, the ecomuseum developed a sense of pride among the people of the community. In the Haute-Beauce, through cultural action, the community discovered its potential, its heritage, its capabilities to create and develop projects of which they were proud. In the Crowsnest Pass, similar impacts emerged but from a cultural tourism action. The community developed a sense of pride in its rich heritage through the necessary groundwork it had to do before inviting tourists.

Some conclusions can also be drawn based on the three levels of culture suggested by E. T. Hall (1983), in the sense that each case expresses levels of culture. In the Haute-Beauce, the ecomuseum has impinged on the three levels. At the technical level, the community developed "équipements" which were the symbols of their culture and were shared with outsiders. At the private level, the ecomuseum organized workshops, discussions and debates according to the community's needs. These were created for the community of the ecomuseum. Outsiders, although they were not strictly barred, were not invited. At the fundamental level, the culture was not expressed through symbols. Rather, it was expressed through a feeling of belonging. In the Crowsnest Pass, the emphasis was on the first level of culture, the technical. The ecomuseum developed projects which aimed at sharing the community's heritage with outsiders. Eventually, the ecomuseum could express other levels of culture but it will have to grow further toward the community approach. It will have to become involved in activities which are created for the immediate community and not for the outside public.

As for the seven characteristics developed by Georges-Henri Rivière, the study findings suggest that an ecomuseum acquires these characteristics as it grows. The Écomusée de la Haute-Beauce had achieved a higher degree of maturity in its development than the Crowsnest Pass Ecomuseum. It responded to all the characteristics. In the Crowsnest Pass case, the notions of mirror and interpretation of space were not used by the community as expressions of their ecomuseum. However, it was mentioned that both these characteristics should develop as the ecomuseum grows.

The écomusée and the ecomuseum are innovations that are difficult to comprehend. The fact that the concept is in constant evolution makes it more complex to describe.

It also seems that the term "ecomuseum" does not convey, for Anglophones, the proper idea about the phenomenon; the term has French origins. In the Haute-Beauce, although people had difficulty with the term, no one mentioned the need to change it, whereas in the Crowsnest Pass, many comments were made regarding the need to change the term.

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The author explains the process put forward to develop the national programme of community museum. First, three pilot projects allowed the elaboration of a new methodology. This was followed by the organization of a coordination structure and finally, leaders promoted the creation of community museums among the population.

Céré, M. (1982). De Théodule à Trefflé... l'écomusée de la Haute-Beauce. Possibles, 6(3-4), 207-218.

The author describes the steps taken by the initiators and then the population of the area from 1979 to 1982 which led to the establishement of the Haute-Beauce Ecomuseum. It started with the incorporation of a museum to the Regional Centre of Interpretation; the acquisition of the Bolduc Collection; the acquisition of the old presbytery of Saint-Evarise; the elaboration of the first season, then the first exhibition; the development of educational and cultural services; and closed off with the elaboration of the second season.

Collomb, G. & Richard, Y. (1982). On Marie-Gallant (Guadeloupe): A community and its ecomuseum. Museum, XXXIV(2), 109-113. * translated from the French

Emigration, unemployment problems and influences from foreign systems of values that threatened the inhabitants' culture led to the establishment of an ecomuseum in the Island of Marie-Gallante. Different steps were used to establish the ecomuseum, such as the inventory of Popular Arts and Tradition, surveys and temporary exhibitions.

Dalibard, J. (October/November 1984). What is an Eco-Museum? Canadian Heritage, 2-4. * in French "Qu'est-ce qu'un écomusée?" in the same journal

The author explains how the ecomuseum concept can be an ideal solution to the problem of the heritage preservation of a community, by giving as much consideration to its social and cultural contexts as to its structures (buildings, artifacts, etc.).

de Varine, H. (Spring 1978). L'Écomusée Gazette of the Canadian Museums Association, 11(2), 28-40. * in English "The Ecomuseum", in the same journal

This article is divided into two parts. The first part is primarily concerned with the concept of ecomuseum, in its community type. The second part deals with the practice of the ecomuseum, its status, its personnel, its financing, its activities, its politics and its land planning.

de Varine, H. (1976). The modern museum: Requirements and problems of a new approach. Museum, 28(3), 131-143. * tanslated from French

The author proposes an approach related to the museology field which would include a simple method and a solution: the ecomuseum. The method can be modified even if the solution is rejected. A discussion of some of the problems related to this approach follows.

de Varine, H. (1973). A "fragmented" museum: The Museum of Man and Industry. Museum, XXXV(4), 242-249. * translated from French

The author describes the pilot project of the Museum of Man and Industry developed in the urban community Le-Creusot-Montceau-Les-Mines, followed by a discussion of aspects of the project which could stimulate reflection on theories concerning the essential features of a modern museology.

Desvallées, A. (1991). Un point sur la nouvelle muséologie. Société des musées québécois, 13(4), 8-13.

Discussion about the origins of the new museology; the thesis is that the new museology is not a neologism but is in fact a "return to the sources".

Evrard, M. (1980). Le Creusot-Montceau-Les-Mines. The life of an ecomuseum. Assessement of seven years. Museum, XXXII(4), 227-234. * translated from French

The author explains the actions taken from 1973 to 1980 in regard to the structures, the programme, the innovations and the originality in the development of the Creusot-Montceau-Les-Mines Ecomuseum. It also presents its possible future development.

Genêt, N. (printemps 1987). La Beauce culturelle. Continuité 35, 32-34.

This article introduces us to the Beaucerons Heritage Society (Société du patrimoine des Beaucerons). This organization operates in parallel to the Haute-Beauce Ecomuseum to promote the culture of the Beaucerons.

Hubert, F. (1985). Ecomuseums in France: Contradictions and distortions. Museum, 148, 186-190. * translated from French

The author stresses the dissonance between the concept of ecomuseum developed by Georges-Henri Rivière and some of the applications that flourished after 1977 in France.

Lamontagne, Nicole. (novembre 1988). Un musée du passé, du présent et de l'avenir. Municipalité, 18-20.

The author explains the Haute-Beauce Ecomuseum's origins, its functioning and the importance of the municipal participation in the success of the project.

Mayrand, P. (1985). The new museology proclaimed. Museum, 4, 200-201. *translated from French

The development of the new museology is not just an innovation, it also has roots in traditional museology. This movement brings deep changes in the objectives of the traditional museology and in the attitudes of the museologist.

Mayrand, P. (printemps 1984). Ecomusées - Muséologie nouvelle. Un colloque international au Québec. Continuité 23, 28.

Mayrand provides information on the purpose and objectives of the International Congress on new museology held in Québec in 1984. He also discusses about a seminar that was offered before the congress and which strived to clarify the quebecois ecomuseology phenomenon.

Meurand, S. & Blanc, R. (septembre 1979). L'écomusée de Saint-Quentin-en-Yvelines. *Techniques et Architecture* *326*, 84.

The railway is the central theme of the Ecomuseum of Saint-Quentin-en-Yvelines. The authors demonstrate how the understanding of the railwayman is in the understanding of the types of buildings, lodging and technologies the railwayman uses and also in the understanding of the economic data, the social transformations, and the community life of the railwayman. It is through the ecomuseum that global comprehension is achieved.

Moniot, F. (1973). The Ecomuseum of Marquèze, Sabres: Part of the Regional National Park of the land of the Gascogne. *Museum* *XXV* (1/2), 79-84.
* translated from French

The author describes the development of the Ecomuseum of Marquèze which strives to demonstrate man's relationship to the natural environment in a defined region. Problems and prospects with regard to land purchasing, large-scale site improvement, and programmes are also discussed among others .

Quig, J. (1988). Pride of place. *Canadian Heritage*, *13*(5), 26-29, 39-40.

This article recounts the development of the Haute-Beauce Ecomuseum project starting from the delimitation of the region to the organization of exhibitions. It is enlivened by the accounts of inhabitants.

Rivard, R. (1985). Ecomuseum in Quebec. *Museum* *148*, 202-205.
* translated from French

The author explains the different factors that influenced the development of museology in Quebec and which brought the establishment of ecomuseums. Among others subjects, there are the declaration of a first cultural development policy for Quebec; a large-scale community development work; experimentation with new approaches to museum development; the move to Quebec of the federal offices of Parks Canada; and the increasing involvement of the Office Franco-Québécois pour la Jeunesse in exchange programmes. Also, he cites the reasons which led to the creations of six ecomuseums in Quebec.

Rivière, G. H. (1985). The ecomuseum - An Evolutive Definition. Museum, 148, 183-184. * translated from French

The third and last text of Georges-Henri Rivière finalised version in 1980. He presents and explains seven characteristics of an ecomuseum, that is: mirror, expression of man and nature, expression of time, interpretation of space, conservation centre, school, and laboratory.

Robert, V. (août 1989). Quand les musées font la révolution. Actualité 14(8), 75-76.

This short article describes the development steps of the Haute-Beauce and Fier Monde Ecomuseums in particular, and the Quebecois ecomuseums in general.

Tremaine, H. (Spring 1989). An ecomuseum in Crowsnest Pass. Alberta Museums Review, 14(1), 9-11.

The author presents ". . . the concept of ecomuseum and the intent of the Crowsnest Pass Ecomuseum Trust as they proceed in their development as the first Historic District in Alberta."

Wood, W.(1991). The Cowichan and Chemainus Valley Ecomuseum. MUSE, VII(4), 2-13. * in French in the same journal

The ecomuseum concept in the Cowichan Valley is perceived as an instrument of planification. It incorporates six principles: collaboration; environment interests; heritage and cultural tourism; small businesses; community development and search of roots; as well as a sense of continuity.

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## Concept

### France

Badia, Michèle. (février 1981). L'écomusée vu par la presse en 1980. Milieux (5),14.

A retrospective of in-depth articles about ecomuseums. The author qualifies in-depth articles as being articles offering holistic pictures of ecomuseums, i.e. their history, their functionning, their role. The themes extracted from this retrospective are the novelty of the idea, the collective memory, the industrial heritage, and the difficulties related to the ecomuseum.

Beaune, J.C. (1981). Milieux dans l'écomusée. Milieux (5),2-5.

The author explains how the French magazine *Milieux* is used as part of a teamwork in training activities within an ecomuseum.

Beaune, J.C. (avril 1980). Esprit général des travaux de l'écomusée. Milieux (1),7-10.

The author explains the kind of research carried on in ecomuseums. The characteristics of such research are, among others, more qualitative than quantitative: adaptation to the object, real life experience, but also critical and fundamental. The basic principle of this kind of research is globality and complementarity.

Bellaigue-Scalbert, M. (1985). Actors in the real world. Museum 148, 194-197. * translated from French

The author suggests that the ecomuseum provides a more realistic view of the people's environment according to time and space than does the traditional museum.

Hudson, K. (1987). History where it happened. In *Museums of Influence* New York:Cambridge University Press.

This chapter discusses the sites-museum that have been influential in their category. It includes the ecomuseums of The Marqueze and Le Creusot in France.

Lévesque, C. (1975). The Ecomuseum. *Museum Roundup* *60*,43-46. *translated from French

Based on the Le-Creusot-Montceau-Les-Mines Ecomuseum, the author illustrates the new role and nature of museums which are known as ecomuseums. The ecomuseum is an integrated part of the community, it reflects the life of the inhabitants and is developed by them.

Querrien, M. (1985). Taking the measure of the phenomenon. *Museum* *148*, 198-199. * translated from French

The goal pursued is the clarification of the term *ecomuseum*. There is a description of the ecomuseology phenomenon followed by an explanation of the kind of support public organizations and the Government can give to assist in the development of an ecomuseum without altering its dynamic.

## Canada

Dalibard, J. (1986). In the new museology: The community is the curator. *Canadian Heritage* *12*(1), 2-3.

The author explains how the production of three documents, "Pelletier policy", "Summary of Briefs and Hearings of the Applebaum-Hebert Committee" and the draft report of Consultation 85 help the development of the new museology movement in Canada. This is followed by a presentation of the Heritage Canada Foundation's role in the development of the concept offered by the new museology.

Melnyk, G. (1985). The search for community. Montreal: Black Rose Book.

The first section of the book explains four types of cooperatives, the liberal, the marxist, the communist and the socialist. The second section introduces the author's vision of the type of cooperative that should be developed in Western Canada.

Trottier, L. (1984). Partimoine et muséologie: une remise en question. Continuité 23,10-11.

This is a brief diagnosis of Quebec's traditional museology, followed by a serie of questions about the wave of creation of ecomuseums in Quebec.

## United States

Massimini, F., Csikszentmihalyi, M., Delle Fare, A. (1988). Flow and biocultural evolution. In Csikszentmihalyi and Csikszentmihalyi (Eds.), Optimal experience New York: Cambridge, University Press.

This study demonstrates that the activities producing optimal experience are of a personal nature. The conclusion is the type of activity an individual takes pleasure in has important consequences on his/her personal development. At last, the chosen activity may determine the culture itself.

Mitchell, Richard G. (1988). Sociological implications of the flow experience. In Csikszentmihalyi and Csikszentmihalyi (Eds.), Optimal experience. New York: Cambridge University Press.

An argument based on the theory of flow which argues that it is important for a society to offer creative activities to its members. It is through the stress involved in these activities that individuals experience flow.

# Case Studies

## France

Harris, J. (1985). Ecomuseums in France. Museum Quarterly 14(3), 25-28.

> This is a critical evaluation of the themes, the installation, and the information on panels of the exhibition "Ecomuseum in France" and its catalogue "Découvrir les écomusées" held at the Victoria Memorial Museum in Ottawa in 1985.

Mazuel, L. (juin 1978). L'écomusée de Creusot. L'Histoire (2), 93-95.

> The agony of a rural civilisation and the emergence of a need of identification brought the ecomuseums in France. Mazuel explains why it is logical that Le Creusot was the first to be created. He also provides a description of its functionning.

Silvester, J.W.H. (1975). The fragmented museum project at Le Creusot. Museums Journal 75(2), 83-84.

> The author presents the ecomuseum of Le Creusot; its different exhibitions, its principal buildings and the collaboration between the staff and the community to develop their ecomuseum.

## Canada

Binette, R. (Hiver 1991). L'écomusée de la maison du Fier Monde. MUSE VII(4), 6-7. * in English in the same journal

> This brief text explains the mission of the Ecomuseum: "to know our culture, to be proud of it and to share it with others". There is also a discussion about the creation of a manual intitled "Exposer son histoire" (to expose one's history) which provides inhabitants with simple methods to discover their history.

Bournival, M.-T. (September/October 1985). A heritage comes alive. Ici Quebec 1(6),1-3. * in French in the same journal

This article is an explanation of the Quebec ecomuseums' important features, such as the dynamism that flourishes and local courses in popular museology. Examples from the Haute-Beauce and Fier Monde Ecomuseums are provided.

Duval, M.-T. (novembre 1990). Soyez les historiens de votre propre histoire. Le Bel Age, 26-27.

The author explains, in the Fier Monde Ecomuseum, how retired workers of MacDonald Tobacco decided to become involved in the project of reconstituting their history and how they proceeded to do so; i.e. by collecting photographs, objects, etc...

Mayrand, P. & Binette, R. (décembre 1991). Les écomusées au Québec. Société des musées québécois 13(4), 18-21.

An analysis of the reflections and accounts of Quebec's ecomuseum workers to give a picture of what has been accomplished and of the actual situation of ecomuseums in Quebec.

# APPENDICES

# APPENDIX A

## Questionnaires and Inform Consent Forms

## Questionnaire for Key Informants

1. Who would you consider has had some influence in the development of the Ecomuseum from 1986 to 1991?
2. If they are not the same people, why?
3. How do people perceive education here?
4. Does the community have a high degree of interaction with the outside world?
5. Would you consider this community highly developed technologically?
6. What is the role of the Ecomuseum in your community?
7. How do these seven characteristics describe your Ecomuseum?

    a) Mirror
    b) Expression of man and nature
    c) Expression of time
    d) Interpretation of space
    e) A laboratory
    f) A conservation centre
    g) A school

## Questionnaire pour les informateurs

1. Par rapport à l'Écomusée, qui considéreriez-vous comme ayant été influent(s) dans la transmission de l'idée de 1980 à 1985?

2. Si ce ne sont pas les mêmes personnes, qu'est-ce qui aurait influencé ce changement?

3. Quelle est la perception des gens face à l'éducation?

4. Est-ce que la communauté a un haut niveau d'interaction avec les gens de l'extérieur de la région?

5. Est-ce que vous diriez que la technologie utilisée est très développée?

6. Quel est le rôle de l'Écomusée dans votre communauté?

7. Comment ces sept caractéristiques décrivent-elle votre Écomusée?

   a) Miroir
   b) Expression de l'homme et de son environnement
   c) Expression de temps
   d) Interprétation de l'espace
   e) Laboratoire
   f) Centre de conservation
   g) École

## Questionnaire for the Opinion Leaders

1. How long have you been living here?
2. What is your occupation?
3. When did you start your involvement in the Ecomuseum?
4. What made you get involved?
5. Are you the kind of person who likes to convince people when you have a good idea?
6. Do you think that people look at you as a resource person when it is question of the Ecomuseum?
7. How would you describe the role you played in 1986 in the Ecomuseum?
8. How you would describe it now?
9. Could you give me some advantages of the Ecomuseum?
10. When you wanted to develop the Ecomuseum, did you have to make some adjustments? What were they? Why?
11. How did you proceed to communicate the idea to the rest of the population?
12. What were the first results of the Ecomuseum? Was it long after 1986?
13. After the first results, was there an increase in the population's participation?

## Questionnaire pour les Leaders d'Opinion

1. Depuis combien de temps vivez-vous dans la région?
2. Quel est votre emploi?
3. Quand avez-vous commencé à être impliqué dans l'Écomusée?
4. Qu'est-ce qui vous y a poussé?
5. Êtes-vous le genre de personne qui, lorsqu'elle a une idée, essaie de convaincre les gens?
6. Pensez-vous que les gens vous considèrent comme une personne ressource lorsqu'il est question d'écomusée? Pourquoi?
7. Comment décririez-vous le rôle que vous avez joué en 1980?
8. Comment le décririez-vous pour l'année 1986?
9. Quels sont les avantages de l'Écomusée?
10. Avez-vous dû faire des adaptations? Quelles sont-elles? Pourquoi?
11. Quelle a été la démarche employée pour communiquer l'idée au reste de la communauté?
12. Quels ont été les premiers résultats du projet? Combien de temps après 1980?
13. Après les premiers résultats, est-ce que la participation à l'Écomusée a augmenté?

# Inform Consent Form

**Projet title:** Opinion Leaders in Écomusées

**Investigators:** Martine Caron (4339437) Dr. R.P. Heron (4362216)
M.A. Candidate Supervisor

The purpose of this research project is to identify and describe the opinion leaders for the first five years of two Écomusées. We hope that the results of this research will help further understand the role of opinion leaders in a project such as Écomusée.

You will be interviewed once and it will take approximately 45-60 minutes. During the interview, you will be asked about your personal involvement in the Écomusée development (period of involvement, position held) and information about other people's involvement. This interview will be audio-taped (after obtaining consent) and later transcribed. To protect your anonymity, the tapes and their transcripts will be stored in a locked filing cabinet. After the transcription of the interview, the information will be made available to you so you may comment on the accuracy of the investigator's interpretation of your data.

The final research report, including anonymous quotations, will be available to you on request, and will be presented in a Masters Thesis. Although there may be no direct benefits to you in this study, the research findings may help you to further understand the écomusée phenomenon.

# Inform Consent Form

This is to certify that I, ___________________________ (print name) hereby agree to participate as a volunteer in the above named project.

The potential benefits of this research to me include increased knowledge (e.g. factors that may help me better understand the kind of participation I had in the development of the Écomusée). I recognize however, that there are potential risks involved when discussing personal issues (e.g. feelings of embarrassment).

I hereby give permission to be interviewed and I may choose not to be recorded on audiotape. I understand that three months after completion of the research (i.e. after investigator's final oral defense), the field notes will be destroyed. I understand that the information may be published, but my name will be kept anonymous and confidential.

I understand that I am free to refuse to answer questions during the interview. I also undersand that I am free to withdraw my consent and end my participation in this project at any time without penalty. I have been given the opportunity to ask whatever questions I want, and they all have been answered to my satisfaction. I acknowledge receipt of this consent form.

Signed,

| | |
|---|---|
| ______________ | ______________ |
| (participant) | Martine Caron, researcher |

______________
(date)

(Dr. R. P. Heron, supervisor)

## Formulaire d'assentiment

**Titre du projet**: Les leaders d'opinion dans l'écomusée

| | | |
|---|---|---|
| **Investigateurs:** | Martine Caron (4339437)<br>Candidate à la Maîtrise | Dr. R. P. Heron (43362216)<br>Superviseur |

L'objet de ce projet est d'identifier et de décrire les leaders d'opinion des cinq premières années d'existence de deux écomusée. Il est espéré que les résultats de ce projet aideront à mieux comprendre le rôle des leaders d'opinion dans un projet tel que l'écomusée.

Vous serez interviewé une seule fois. L'entrevue durera approximativement de 45-60 minutes. Lors de l'entrevue, les questions posées porteront sur votre implication dans le développement de l'Écomusée (période d'implication, position tenue) et aussi sur l'implication d'autres personnes. L'entrevue sera enregistrée (après avoir obtenu votre consentement) et transcrite. Afin de protéger votre identité, les cassettes et transcriptions seront gardées sous clé. Après l'entrevue, l'information obtenue vous sera soumise pour vérifier son interprétation par l'investigateur.

Le rapport final sera disponible sur demande, et sera présenté dans le cadre d'une thèse de Maîtrise.

## Formulaire d'Assentiment

Par la présente, je, ______________, accepte de participer en tant que bénévole dans le projet ci-haut mentionné.

Les bénéfices potentiels pouvant résulter de ce projet pour moi ont trait à une conscientisation (c'est-à-dire facteurs m'aidant à mieux comprendre mon style de participation). Cependant, je reconnais qu'il y a des risques potentiels lorsqu'il est question de sujets plus personnels (sentiments de gêne).

Par la présente j'accepte d'être interviewé(e) et je reconnais que j'ai la possibilité de refuser d'être enregistré(e). J'accepte à condition que trois mois après l'achèvement de ce projet (après la défense orale de l'investigatrice), les notes soient détruites. J'accepte que l'information soit publiée en autant que mon nom reste confidentiel.

J'accepte en autant que je sois libre de refuser de répondre à des questions pendant l'entrevue. Je désire aussi être libre de retirer ma participation du projet n'importe quand sans être pénalisé(e). J'ai eu l'opportunité de poser toutes les questions que je désirais, et elles ont toutes été répondues à ma satisfaction. Je reconnais avoir lu ce formulaire d'assentissement.

Signé,

| | |
|---|---|
| ____________ | ________________ |
| (participant.e) | Martine Caron, investigatrice |

______________

(date)

(Dr. R. P. Heron, superviseur)

______________

# APPENDIX B

## Sociomatric Matrices of the Haute-Beauce and the Crowsnest Pass Cases

|   | 1 | 2 |
|---|---|---|
| 1 |   |   |
| 2 |   |   |
| A |   | x |
| B | x | x |
| C | x | x |
| D | x | x |
| E | x | x |
| F | x | x |

Sociometric Matrix of the
Haute-Beauce Case

|   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|---|
| 1 |   |   | x |   |   |   |   |
| 2 | x |   | x |   | x | x | x |
| 3 | x |   |   | x | x | x |   |
| 4 |   |   |   |   |   |   |   |
| 5 |   | x |   |   |   | x | x |
| 6 | x |   |   |   |   |   | x |
| 7 | x |   | x |   | x | x |   |
| A |   |   |   |   | x | x |   |
| B | x | x |   |   |   |   | x |
| C |   |   |   | x |   |   |   |
| D |   | x |   |   |   |   |   |
| E |   |   |   |   |   |   |   |

Sociometric Matrix of the Crowsnest Pass Case